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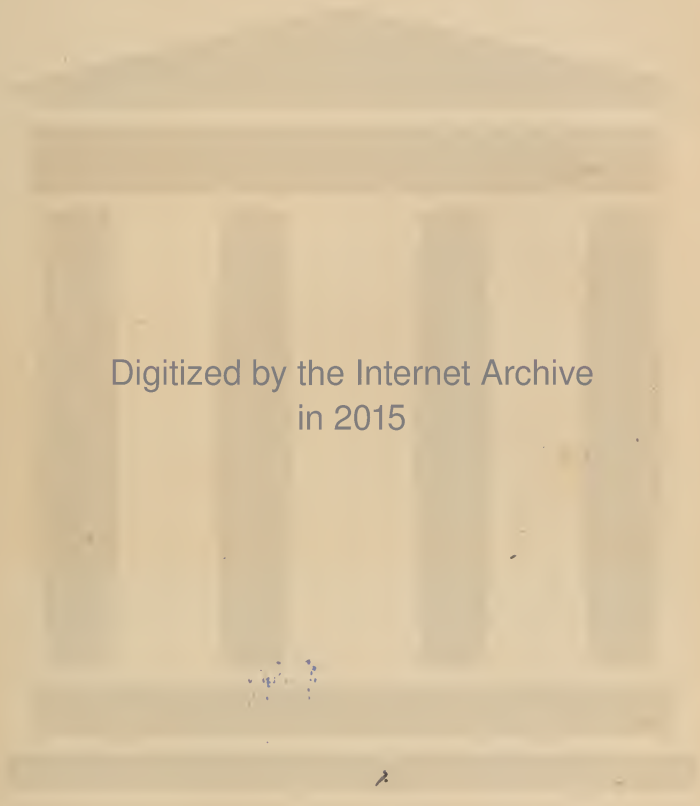
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BRAINERD STATION.

THE

MISSIONARY HERALD.

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THE FIRST STATION OF THE BOARD AMONG THE INDIANS.

BY REV. S. B. TREAT.

SOON after the American Board was formed, its attention was directed to the aborigines of our own country. As early as 1811 and 1812, plans for evangelizing the Iroquois came under consideration. In 1815, it was proposed to commence operations among the Cherokees, most of whom were then living this side of the Mississippi. In October of 1816, Rev. Cyrus Kingsbury secured the cordial assent of their chiefs to this endeavor; whereupon he proceeded at once to lay the foundation of a mission which has had a remarkable history.

As it was the design of the Board to introduce civilization and Christianity simultaneously, in accordance with a plan which has been modified since that time, certain "improvements" at Chickamaugah, afterwards called Brainerd, were purchased; and thither Mr. Kingsbury repaired in January, 1817, in the expectation of making it his permanent home. At an early day, with the aid of Messrs. Hall and Williams, a manual labor boarding-school was opened for Indian children, and it was not long before the value of such an institution became apparent to all. The preaching of the gospel was attended with the Divine blessing from the first; and a church, consisting of eleven members, — red, black, and white, — was soon reported to the Prudential Committee, *the first fruits of the missionary work of the Board!* Tidings of what was taking place at Brainerd went forth to all parts of the Cherokee nation. There was an urgent call, therefore, for other schools, and in due time other churches were organized. The promise of ultimate success was all that the most sanguine could have anticipated.

The picture on the opposite page represents Brainerd, as it was sketched by Mr. Thomas E. Paine in 1821, three years after Mr. Kingsbury, at the reques of the Prudential Committee, had resigned his post to Rev. Ard Hoyt, and had gone to the State of Mississippi to lay the foundation of the Choctaw mission, and some years before the prospects of the Cherokees were darkened by the resolute aggressions of their white neighbors. The building on the left

No. 1, is a school-house, "sufficiently large to accommodate one hundred boys on the Lancastrian plan"; and it is also used for public worship on the Sabbath. In front we have "the mission-house," No. 2, made of logs (as were the other buildings, except No. 3 and No. 4), convenient as well as substantial, the dining-hall and kitchen being in the rear. The six small structures on the left are "the boys' cabins." On the right stands "the girls' house," No. 3, built at the instance of the President of the United States, and at the public charge; and still further to the right we see three "cabins for girls," as also, in front of them, the school-house for girls. No. 4 is the barn of Mr. Conger, the farmer; and No. 5 is his house. For the convenience of the station a saw-mill has been erected on a canal leading from Chickamaugah Creek, indicated by No. 6; between which and No. 5 is the carpenter's house. It became necessary to build a grist mill also; but this is not represented in the engraving. No. 7 is the garden; No. 8 is the cemetery, a place of special interest, as will be seen hereafter. Behind us is Chickamaugah Creek, navigable for boats to this point. It empties its waters into the Tennessee, fifteen miles away, if we follow its windings, and yet we are only six miles from the nearest point of that river.

It is hardly possible for the younger readers of the Herald to appreciate the interest which was taken in Brainerd fifty years ago. It was there that, with the favor and patronage of the United States Government, and with the cordial sympathy of Christians of every name, a great experiment had been commenced. The capacity of the aboriginal race for improvement and elevation was to be tested, as it had never been tested before. The beginning, moreover, had been exceedingly auspicious. An entire tribe of Indians was on its march, apparently, to a Christian civilization. It was found that their children possessed the same aptitude for education that white children possessed; and there seemed to be as much susceptibility of religious impression in the one case as in the other. It was not strange, therefore, that the eyes of many — statesmen, philanthropists, as well as Christians — were turned to this secluded missionary station.

But there were other reasons for the interest which was felt so extensively in the Brainerd of 1821. Its history, brief as it had been, embraced incidents which could not fail to arrest the attention of the Christian public. Rev. Elias Cornelius had been there in 1817 and in 1818; and his visits were associated in the minds of thousands with the affecting story of the "Little Osage Captive," for whom, after his generous and persistent efforts had effected her ransom, at a cost of one hundred and fifty dollars, he had secured a transient home in the "Mission House"; where, it may be hoped, she was in some degree prepared for the "house not made with hands, eternal in the heavens."

Jeremiah Evarts had been there, — he that was to become such a fearless and eloquent champion of these Indians in their impending trials, before the highest of all tribunals, the enlightened sentiment of the civilized world; — and he had measured the forces which he saw in operation there, placed upon them their just value, and rejoiced in the bright anticipations which he believed it right to indulge. Dr. Worcester, the first Secretary of the Board, had been there, not like Evarts to garner up facts and impressions which should be for the furtherance of the missionary work during many years, but borne like an infant from his carriage, affirming thankfully that he would sooner leave his "poor remains" at Brainerd "than at any other place," bearing his unfaltering testi-

mony through all the closing hours of his useful life to the exceeding preciousness of the Christian hope, and then receiving his burial in that cemetery which was to be henceforth dearer than ever to the missionaries, to the Cherokees, and to the churches which had so honored and loved him.

Marvelous transformations, moreover, had been effected at this station. Catharine Brown came hither in July, 1817, an Indian girl of seventeen, gentle, modest, prepossessing, but vain withal, and fond of dress and display, having only the vaguest ideas of a Supreme Being, and wholly ignorant of the Saviour. Anxious to be taught, but averse to everything like personal religion, because she regarded Christians as unhappy, she became nevertheless within six months a disciple of the Lord Jesus, the "firstling" of the American Board; and from that time onward, during the few years appointed unto her, she led a life as remarkable for its consistency and beauty, as for its usefulness. She is not in the Mission House, as we look toward it in 1821; for on the 31st of May, 1820, she left this spot, so dear to her, to become herself a missionary. Three years later, having diffused a hallowed influence on every side of her, she passed away, calmly, hopefully, and was buried at Creek Path, the home of her parents.

David Brown followed his sister to Brainerd; and early in 1820 he gave satisfactory evidence that he had passed from death unto life. Great as must have been her joy, the change could hardly have surprised her. For once she had prayed for him, then among the Arkansas Cherokees, from morning to night, unconscious of the lapse of time; and when she returned to the Mission House, it was "with an humble confidence" that God "would fully answer her prayers." The two visited their parents shortly afterward; and their fidelity and earnestness were not in vain; for the Holy Spirit wrought wonderfully in that favored household. In the summer of 1820, David entered the Foreign Mission School at Cornwall, where he remained two years; after which he spent one year at Andover. "The addresses which he delivered in many of our principal towns and cities," said the Memoir of Catharine Brown, by Dr. Anderson, "on the wrongs and claims and prospects of the American Indians, will not soon be forgotten by those who heard them." Having served his people for a time in their public affairs, he resolved to prepare himself more fully for the ministry; but his purpose was arrested by disease. After lingering several months "in the happiest state of mind, full of love to the Redeemer," he fell asleep, September 15, 1829, the fifth member of the family who had "died triumphantly in the Christian faith, as a consequence of the establishment of the mission at Brainerd."

John Arch, born in one of the remotest and wildest fastnesses of the Cherokee country, came to this station in the winter of 1818–19, and solicited admission to the boys' school, offering a gun — all the property he had — for clothing. His appearance was so rude and forbidding that the missionaries hesitated to receive him; but he would not be refused. Within ten months he learned to "read and write well," and, not only so, he found "the pearl of great price." A benevolent minister of East Tennessee, having expressed a wish to take the young man into his family, and give him a good education, he went to his new home; but, though treated very kindly, he would not remain, because he was so shocked by the profaneness of certain white men in the place.[1] He has

[1] See *Memoir of John Arch*, by Dr. Anderson.

already (in 1821) begun to aid the missionaries as a native assistant; and he is to prove exceedingly helpful during the four years ensuing. Then he will finish his course at Brainerd, according to his earnest desire; and he will be buried in the mission cemetery by the side of the lamented Worcester.

The reader will desire to know something, doubtless, of the subsequent history of this station. On the 12th of March, 1830, several buildings, seen in the engraving, were destroyed by fire; but it was decided to incur only "a moderate expense" in replacing them; for the prospect of the entire mission had become dark and unpromising. The Prudential Committee were able to say, indeed, in their Report for 1831, that the improvement of the Cherokees had been "steady, and, considering the circumstances, rapid"; that they had "externally embraced the Christian religion"; that they had "a regular system of civil government, founded on liberal principles"; that "the mass of the people, in their dress, houses, furniture, agricultural implements," "providing for their families, and in the estimate of the value of an education," would "not suffer greatly by a comparison with the whites in the surrounding settlements." But, in painful contrast with this bright picture, the State of Georgia had extended its jurisdiction over a large part of the nation; whereby its government had been nearly prostrated, its council forbidden to assemble, its laws declared null and void, and its territory traversed with armed men. Butler and Worcester, with others, had been arrested, because they would not acknowledge the right of Georgia to annul the treaties which the United States Government had made, deliberately and solemnly, with these Indians; and they had been treated with a harshness from which modern civilization exempts the worst of criminals. It is not strange, therefore, that the Committee declined to make any large outlay at Brainerd, though it was fortunately beyond the reach of "the Georgia guard."

But the cup of sorrow for the Cherokees was not full. Earnest endeavors were made to save them, not only by the Board, but by Christians of every name. After judgment had been rendered against Butler and Worcester by the Superior Court of Gwinnett County, Georgia, the case was taken to the Supreme Court of the United States, whereupon the proceedings of the lower court were "reversed and annulled." It was all in vain, however. The mandate of the highest tribunal in our land was set at nought; and these excellent missionaries, having been sent to the State penitentiary, found the order for their release unavailing and profitless.

Let us pass on to 1838. The trials of the Indians, within the last few years, have been disheartening in the extreme. The bravest of their warriors have bowed their heads and wept. Many have abandoned themselves to idleness and intemperance. Dissensions have been sown broadcast, the fruit whereof remains to this day. The white man has proved too strong for the red man! The latter cannot retain the beautiful country, which is so dear to him, and which the highest judicial authority, under the guidance of the venerated Marshall, has declared to be his. He turns his face, therefore, to the setting sun.

On the 19th of August, 1838, the Lord's Supper was administered by the missionaries at Brainerd for the last time. Soon thereafter the melancholy exodus began. Sixteen thousand, men, women, and children, went forth to their promised home. But one fourth of their number perished by the way!

We pass on to 1863. Chattanooga, seven miles away from Brainerd, is the pivot on which great military movements are turning. The army of the North seeks to hold it; the army of the South seeks to possess it. On the 20th of September, the battle of Chickamaugah is fought, ten to fifteen miles east of south from where we are standing. The day is lost by Rosekrans, but saved by Thomas. The Union forces fall back upon the Tennessee; the Confederate forces occupy Missionary Ridge, a part of which is seen in the background of the engraving. The position is very strong; and General Bragg is confident that he can hold it.

On the 25th of November, the onset is made. The current of armed men sweeps onward and upward with such enthusiasm, though "without orders," that his line is broken; and "a panic" ensues, such as he had "never witnessed" before. Though the conflict occurred late in the day, "General Sheridan," according to General Grant's official report, "pushed forward to Mission Mills [Brainerd], the same night." How many noticed the strange coincidence! Those who had forced the red man away from his country, received a terrible chastisement on that very Ridge, once his own, which had taken its name from the missionaries residing at Old Brainerd!

And when Sherman pursued the army of the South through the old Cherokee country; and when he made that memorable march through the State of Georgia, all the way to the Atlantic, how many remembered the story of Butler and Worcester! The mandate of a tribunal, the highest and most august in our Republic, had been dishonored and despised. But now another mandate had been sent; and a triumphant army had made sure its execution!

MRS. ELIZA J. BRIDGMAN.

The death of this earnest and devoted missionary woman was announced in the Herald for March. An interesting notice of her life and labors has now been received from Mr. Blodget, of the North China mission, which must, however, be considerably abridged. Mrs. Bridgman (Eliza Jane Gillette) was born at Derby, Conn., May 6, 1805. Her parents were connected with the Episcopal Church, in which she was confirmed in 1821, after a season of deep religious experience, in connection with a revival of religion at New Haven, to which place her widowed mother had removed. Her interest in foreign missions commenced about the time of her conversion, and seems never to have abated. At the age of sixteen she became an assistant teacher in a boarding-school where she had been a pupil; in 1823 she removed with her mother to New York, where she engaged in similar labors; and at the age of twenty-two became principal of a boarding-school for young ladies. In 1843 she was appointed, by the Protestant Episcopal Board of Missions, a missionary teacher to China. She sailed December 14, 1844, and arrived at Hong Kong, April 24, 1845. In June of the same year she was married to Dr. E. C. Bridgman, of the American Board, and her relations were transferred. Dr. Bridgman was then stationed at Canton, but removed to Shanghai in 1847. Mr. Blodget says:—

"To go forth as a missionary was to Miss Gillette the fulfillment of a long cherished hope. Yet she did not forget the trials and exposures incident to

such a life. Referring to her feelings at that time, she said, many years after, with great earnestness, 'I came to China upon the 121st Psalm. Man could not support me; it was God alone. My soul went out in the words, — "My help cometh from the Lord, which made heaven and the earth. He will not suffer thy foot to be moved. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in from this time forth, and even forevermore."'

"The two years spent at Canton were chiefly useful to Mrs. Bridgman in enabling her to begin the study of the Chinese language, and in securing two little girls as pupils, who afterward became the nucleus of her school at Shanghai. There, notwithstanding the prejudices and suspicions of the Chinese, she succeeded in gathering a boarding-school of girls, probably the first in the place, and one of the first in China. This school she continued to superintend and instruct for fifteen years, with an interval of one year, during her absence on a visit to America. While in America, at that time, although her stay was one of only four months, she found time to publish a little book, entitled 'The Daughters of China,' which she had prepared on the homeward voyage.

"Of her great zeal in her school, and her abundant labors in its behalf, it is unnecessary to speak. Quite a number of her pupils became Christians, and were married to members of different churches. They all retained a lively sense of gratitude for her labors in their behalf, and some of them looked to her as to one who had been to them truly a mother."

The death of Dr. Bridgman, in 1861, caused a great change in her circumstances. Her health gave way, and, much against her own wishes, she was obliged, in 1862, to return to America, giving over her school to the American Presbyterian mission.

"There are seasons in which a sense of duty, and of love to the work of Christ, leads the Christian to perform, almost unconsciously, acts which are even heroic. Such an act was the last return of Mrs. Bridgman to China. She had abundant means for her support at home during the remainder of her life. Her health, which was naturally delicate, had been much impaired. She had now reached the age of fifty-nine years, and her whole life had been one of most diligent labor. She was a widow, and without any relative in China upon whom she might depend. A cheerful home was offered her in New York, and loving friends besought her to remain among them. More than this, it was a time of war; the dreaded *Alabama* was prowling about the seas, and had already destroyed more than one merchant ship in the China trade.

"But nothing could move her. Her heart was in China, and to the work of Christ among the Chinese she had consecrated her life. A passage in a new steamer was offered her free of cost, by a firm which, from the first, has done much for missions in China. She accepted the offer, but just then she was severely injured, and nearly lost her life by an accident. She gradually recovered, however, and just before the sailing of the steamer, her medical adviser reluctantly gave his consent to her going. She was, as it were, taken from her bed to the vessel, and set forth alone, among entire strangers.

"The voyage was not without interest. The *Alabama* knew of the coming of the *Kien Kiang*, and was waiting for her at Cape Town. Signals indicating her approach were duly made, and orders were given on board the *Alabama* to

raise anchors, that they might go out and capture her. Unexpectedly the anchors were found so buried in the mire that very unusual time was required to raise them, and the rapid river steamer had already reached neutral waters before her enemy could get under weigh. A harmless shriek of the steam-whistle, and the contemptuous throwing of a few bits of coal upon the deck, measured the extent of injury received. 'The Lord shall preserve thy going out and thy coming in.'

"The mission of the American Board having been removed from Shanghai to Peking, Mrs. Bridgman continued her journey to that city, and there commenced her third term of labor in China. It was no easy task for one of impaired health, at her period of life, to begin anew, in a strange dialect, and among strangers. As before at Shanghai, she found the people ignorant of her designs and suspicious of her motives. The trials incident to her new undertaking cost her many tears, yet she persevered, and succeeded. One after another, pupils were brought in until her school was filled, and through these children she sought also to reach their mothers and friends, her labors frequently exceeding the limit of her strength. But she loved such labors. Her heart was in them. Thus to spend and be spent was her greatest delight.

"The four years of her residence in Peking were years of unremitting labor, of much ill-health, not unfrequently of great suffering, both bodily and mental, yet they were years of distinguished usefulness. Besides establishing a boarding-school for girls, and securing a successor in labor, to superintend its operations, she gave liberally of the means which God had placed in her hands, for the establishment of the mission in that city. It is estimated that her donations in Peking amounted to not less than $12,500, in currency.

"In October, 1868, borne down by ill-health and increasing infirmities, she reluctantly left Peking, and, in accordance with the advice of Christian friends, retired to Shanghai. But no sooner had the change of location, and relief from care, in some measure restored her health, than she gave herself to renewed exertions. Her interests now centered in a school for Chinese girls recently opened in Shanghai, which she assisted in teaching, and for which she sought a permanent establishment. Her efforts were again successful. The site was chosen, and with great delight she watched the erection of the buildings for its accommodation, including a small chapel, a dispensary, and a room for a day-school. She lived to see the schools and the dispensary in successful operation. For this institution she must have given of her own funds not less than $5,000. But her zeal was again beyond her strength. Her money, her prayers, her life, were all freely given in this last effort, till her exhausted nature sank in death. She passed away on the 10th of November, 1871, at the age of 66 years, and, according to her often expressed desire, was laid beside her husband.

"If we inquire for the causes of her eminent success as a missionary, we shall find, *first*, a certain talent in choosing her sphere of labor. She measured carefully her powers and opportunities, and selected that work which it seemed fitting for her to do. *Second.* She exhibited great zeal, constant activity, perseverance in overcoming obstacles, and unusual concentration of effort upon the one thing immediately before her. *Third.* Her prayers gave her success. Three times each day she was upon her knees before God in secret prayer, and her seat was seldom vacant in those places where united prayer was wont to be made.

"Mrs. Bridgman won, in a high degree, the respect of the Chinese. Her truthfulness and justice in her dealings with them, her earnest labors in their behalf, and her abounding charity to the poor, made a deep impression upon their hearts. 'Truly a good woman; we have none such among our own people,' were the involuntary expressions of a Chinese teacher of her acquaintance, upon learning of her death."

INDIA. — THE MADURA MISSION.

Few persons are aware of the amount of evangelical labor now devoted to India, or of the progress made there, especially during the last ten years. A few items, gathered from Dr. Butler's "Land of the Veda," may be of interest.

The number of places in which the gospel is now regularly preached, by missionaries or native preachers, in twenty-three different languages, amounts to over eight hundred. Seven hundred and seventy-two churches reported a membership, last year, of 70,857. The number reported as belonging to Christian communities, was 273,478, while the number in regular attendance upon public worship and the Sabbath-schools, is supposed to be about 350,000.

In the past ten years, the number of native pastors has increased from 183 to 406; the increase of church members has been more than forty per cent.; and of pupils in schools, from 96,574 to 137,326. A far greater relative advance has been made on the part of the native churches, in a sense of personal responsibility for the progress of the gospel, and in contributions for its support. The native offerings last year amounted to over $40,000; and English residents in India, who have the best opportunities for judging of the character of the work, gave over $150,000. Special attention is invited to this testimony to the value of missions there.

The cause of Christ in that field suffered long from the attitude of the English Government, which not only opposed the coming of missionaries, but by its patronage of idolatry gave it moral support in the eyes of the people; while allusions to Christianity were carefully excluded from the books used in the Government schools. When the representatives of a great Christian nation, the rulers of the land, showed so little regard for the gospel, it is not surprising that it should have been held in little esteem by the higher classes of the Hindoos. The result of this studied indifference and opposition on the part of the Government, — and of an education, of all grades, from the lowest to the highest, without the gospel, — has been seen in the comparatively slow progress of the missionary work, and in the rise of such a body as the Brahmo Somaj.

The terrible lesson taught by the Sepoy Rebellion has not been lost. English statesmen are now ready to recognize the value of the missionary enterprise as a most important agency in the social and moral elevation of India. The testimony of such men as Sir Bartle Frere, Sir Arthur Cotton, and, quite recently, of Lord Napier, Governor of the Madras Presidency, after a careful tour of observation, is all that any friend of missions could desire. This change in the feeling of the Government; the facts above stated, showing the marked advance of the last ten years; the vast preparation made at so many points; and the rapid disintegration of the old customs and popular beliefs in the light

of the new civilization, may well encourage us to hope for a more rapid progress of the kingdom of Christ in the near future. The bitter opposition of the Brahmo Somaj is not an unfavorable sign of the times — it is more hopeful, far, than blank indifference or stupor.

The work of the American Board is limited to three fields; the Mahratta, Ceylon, and Madura missions.

The field of the Madura mission is the Madura Collectorate, average latitude 10° north, in shape nearly oblong, 75 by 125 miles, with the city of Madura in the centre, embracing an area of about 9,000 square miles, and a population of about 2,000,000, speaking the Tamil language.

The climate is hot and dry; yet, free from sudden changes, it is comparatively healthy. The Pulney Hills, which rise to an elevation of 7,000 feet on the western border, present a delightful health retreat in the hot season. For the twenty years prior to 1865, there were but two deaths from sickness out of a mission circle averaging from fifteen to twenty adults. Of the nine ordained missionaries now connected with the mission, the youngest has been out twelve years, and for all, the average is twenty-one years.

As indicative of the results of the work, begun here in 1834, the fifteen native church members of 1840 were represented by over fourteen hundred in 1870, — in twenty-eight churches, — and by nearly seven thousand regular attendants on public worship. Ninety-five were added to the churches on profession of faith within the year 1870. Recent additions — twelve at one station and thirty five at another — indicate a growing religious interest. Christians are found in two hundred and fifty villages, and the gospel is regularly preached at more than one hundred and fifty places, by the missionaries and over a hundred native preachers and helpers.

Education is represented by a theological seminary, with 38 pupils; a female seminary, with 34; station schools, in the immediate care of missionaries, with 170 pupils of both sexes; and 105 village schools, having 2,079 pupils.

The three points of special interest in this field are — the new movement among the natives in support of their own institutions; the development of the native ministry; and the efforts in behalf of women at their homes. Mrs. Chandler has access to no less than twenty zenanas, or homes of the higher classes. Mrs. Capron, Mrs. Chester, and Mrs. Palmer, and the Misses Smith, Taylor, and Rendall, find great encouragement, not only in visiting families, but in training the native girls and women to become Bible-readers, and to occupy positions of influence as teachers and wives of native pastors.

In response to a letter recently addressed to Mr. Noyes, now in this country, asking for the names of natives of marked ability engaged in evangelistic work, names were given of fifteen men now acting as pastors, teachers in seminaries, or evangelists, and of eight others possessed of more than ordinary ability.

It is through the aid of such men that the work has been sustained and enlarged, while the missionary force has become weaker, till it is now reduced to seven ordained missionaries and a missionary physician. It is such men, brought up from heathenism, that illustrate the developing power of the gospel, and are the promise of its success in India. And it is to train up such men, and to superintend them for a season, that four or five new missionaries are imperatively needed — to say nothing of sustaining the hands and hearts of the veterans now in the field.

With the exception of a small section in the eastern part, this field has been left solely to the missionaries of the American Board — a field with a population fully equal to that which is the special object of the ministrations and efforts of the Congregational churches within the bounds of the United States. The eight brethren left in the Madura mission, including Dr. Palmer, the missionary physician, are *but men*, of very similar ability to pastors and evangelists at home, and should have a large place in the prayers of the churches, and in the sympathies of *young pastors, and students in our theological seminaries.*

MISSIONS OF THE BOARD.

Western Turkey Mission.

PROTESTANTISM AND MANLINESS.

Mr. Riggs, of Sivas (400 miles south of east from Constantinople), in a letter dated December 5, reports a tour to some out-stations and other places, and in speaking of one place visited, mentions incidents which furnish a good illustration of the tendency of Protestantism, and a spiritual movement, to quicken also, among a people, not only a sense of right, but a spirit of manly independence, and resistance to wrong. He writes: —

"On the road we spent one night at the village of Manjuluk, of which I have written you before. We were disappointed, however, to find that nearly all the *men* of our little community there had gone to Kangal, the county seat, as it might be called, of that region. The 'Kangalaghasi' is almost undisputed lord and master of a small but rich tract of land, comprising some forty or fifty villages. He is one of the very few whose wealth and shrewdness enabled them to weather the storm which, a few years ago, swept the quasi feudal system out of Turkey. While similar officers all about are being constantly appointed and removed, and even pashas and prime ministers are being changed, this man quietly sits on the same rug on which his father sat before him, and doles out justice and injustice to suit himself.

"This man has a son who is also very wealthy, and who has, very likely, the hope of slipping some day into his father's shoes. This son lives near Manjuluk, and having a few hundred sheep which he did not want the trouble of taking care of through the winter, he sent them to that village, with orders that they should be carefully kept and fed until spring. The villagers, accustomed to such insolence, quietly accepted the burden without a remonstrance. But when they came to divide them up, and send four or five to each house for winter keeping, our Protestant brethren firmly refused to receive any such unjust imposition. The head men of the village argued with them, and urged them not to bring down upon the whole village the wrath of these petty despots. Finally, when words would not convince, they refused to pasture the cattle of the Protestants with their own: so one day the Protestant cattle stayed at home from pasture. But the next day our brethren went in a body to lodge a complaint before their tyrant. When they hinted at taking the case to a higher court, the spirit of justice seemed to seize him, and he censured the head men of the village for persecuting the Protestants, and for accepting so unjust a burden; and censured also his son for thus imposing on the people, saying that he had not known at all of his son's performance; which was most probably false, as they are hand and glove in every knavery, and easily throw blame on each other. Our men went home quite pleased; the sheep were removed, their cattle were carefully taken to pasture, and they have quite a feather in their cap, as having served their unwilling fellow-villagers a very good turn.

"I mention this just to show that the spiritual awakening among these people is being accompanied by a mental and phys-

ical waking up, and they are learning to assert their manhood. The Protestants on all hands have the reputation of being bold and independent, and in all this region are in high favor with the Turks."

MANJULUK AND GURUN.

With reference to the missionary work and prospects at some out-stations, Mr. Riggs writes: —

"In this village of *Manjuluk* I spent a Sabbath on my return from Gurun, and enjoyed it very much. I preached twice to a congregation of about fifty souls, crowded into one small room, and had a Bible-class lesson between the services. And aside from the set services, they kept me talking all the time, answering questions about the Scriptures. Their questions, too, are pretty shrewd sometimes, and show much familiarity with the Bible, and this where four years ago scarcely a man of them knew his *a b c*. They are planning to build a chapel — have secured the lot and dug for the foundations. They will put up the walls and do nearly all the work themselves, but want a little help from us for timber and skilled labor. Ten pounds, I think, will be all they will ask.

"In *Gurun* my heart was refreshed by a good visit with the church. It is a live, spiritual church. I was glad to find them very severely critical in the matter of examining candidates for admission. They are men ignorant in other matters, but in this they seem to have asked wisdom of God, and he has given to them liberally. In spite of their strictness, however, they have increased since the formation of the church a year ago, from eight to eighteen members.

"We have a young man there for the winter, from the Marsovan school, to help the pastor. There are, as you know, two preaching places in the city, about three miles apart. The burden of one of these the pastor can throw upon this young man for the winter. We have now two flourishing schools there, and have just inaugurated a system by which all the pupils are compelled to pay a small sum for tuition."

DERENDEH — NEVER VISITED BEFORE.

"From Gurun I pushed a little into the regions beyond, going to the city of *Derendeh*, a place never visited by a missionary before, so far as I know. I took with me the pastor of the Gurun church, and one of the strong men from his flock, and made them do a good deal of the talking. Derendeh is a place of about 30,000 inhabitants, a large majority being Turks. It is physically an interesting and in some respects beautiful place, with a mild, agreeable climate. The people are wide-awake and sociable, but, unlike the people of Gurun, very rarely go out of their city. Few strangers visit the place, so that, as we walked through the market place, we attracted considerable attention, and needed no other advertisement. In regard to their religious condition, I noticed two facts, both of which I consider favorable to the prospects of our work. These facts were, first, that the Turks are very *lax* in their religion and very *friendly* to us; and secondly, that the Armenians are very *strict* in their religion and *inimical* to us. They made quite a persistent effort to drive us out of the coffee-shop where we were lodging, but were too wise to try force. Among them are a few, however, who read the Bible and understand something of its truth. These came to us by night, and talked freely, wishing a preacher and teacher, and promising him all the moral and physical support they could give. When a work gets started among a people of a religious temperament, like these, it produces lasting and valuable results. We hope to give these people a preacher, perhaps some time during the coming year."

Eastern Turkey Mission.

THEOLOGICAL SCHOOL AT MARDIN.

Mr. Pond wrote from Mardin, November 15, respecting the seminaries there, which had recently closed a session of seven months, — much of it a "heated term," "the average temperature for more than three months being above 90°, by night as well as by day." He states: —

"The breaking up of school, two weeks since, has caused us to feel that this year

has not been, thus far, the least important of the three years past. We have dispersed our pupils among the villages, and have placed one at the other end of the town, to open the work there with a day school and weekly preaching.

"Could you have favored us with your presence at our examination, we are sure we could have favored you with the proof that Mardin, the city set on a (very high) hill, can no longer be hid. Its light has begun to radiate as far as Mosul on the south, and penetrates to the heart of Gebel Tour and Koordistan, whither our helper students are now gone for the winter campaign of teaching, preaching, and colportage.

"In our theological school we have two classes. One has been in training three years, the second but one term of seven months, and is, as yet, not so thoroughly tried in village work; although the sabbath day's journey-work, to nearer villages, during term-time, has not failed in good results, and cheering auguries for the winter's work now entered upon.

"This second class, with one exception, could read well. Two were not very old as Protestants, and none had ever attempted that most difficult of tasks in this country, the gleaning of very simple ideas from any other *book* than the Bible. There is a very wide, and, to not a few minds here, impassable gulf between Arabic spoken and Arabic written. None had ever attempted writing, yet two weeks ago they showed themselves to be well up in that art. Some excelled in reading, and all were very easy, and generally clear, in debate, where their opponents were from the first class. Their progress in Geography and the use of charts and globes, things utterly unknown to them a few months previously, was in itself good, and promised well. The Arithmetic had been thoroughly used, though another term will be required to exhaust it. The Life of Christ was but partially studied, owing to absence of the teacher in the early part of the term. But the ground gone over was thoroughly mastered, including a fair knowledge of contemporaneous history and the geography of the region. There is, you see, need of actual foundation-laying in our field, where, as yet, no common schools of sufficient age are found as 'feeders' to the higher school. There is a common thought in America that almost any one will do for a missionary. But let such work as instilling first principles of thought and study, or even the communication of fact, the most rudimentary, to minds utterly undeveloped, be undertaken even by a thoroughly informed man, and the task is so far from being tame, or easy, that no place for platitude or humdrum is possible. The best that a man can bring will not be out of place or unneeded.

"Our first class are proving more and more worthy of the labor bestowed on them. Their faithfulness and sagacity in the outside work of teaching and preaching, is only equaled by their patience and zeal in the ever new and trying intellectual labors of the seminary. . . . . In most of them a true taste for study has been awakened, while the weekly visits to neighboring villages have kept their hearts interested in the main work.

"Two new places for preaching this winter (now occupied by the preachers) have been opened during the term. One of these was a long time unwilling to admit a teacher, and the other had several times stoned those sent unto it, and even after a house had been hired, stoned and drove out a missionary and helpers accompanying him. But now, having the fear of the government somewhat before their eyes, they have tasted a little, and have seen that the doctrine is good, and the priest himself invites the student preacher to attempt what he has given up, namely, to teach the villagers their duty.

"The prospect of making, through God's grace, good preachers and pastors of this class, is growing yearly to a happy realization. We shall specially love this class, as they and we started together in the newly opened school. We young missionaries are already made happy in actual results and near possibilities. But specially would we give testimony to the faithfulness, and growth in spiritual things, which has characterized this term, and particularly its close. One student said to me, 'Our responsibilities grow upon us, and we ask, Who is sufficient for these things?'

The evidence of maturing spiritual life has been continually apparent in their Monday reports of the preceding Sabbath's work in town or village; and in their volunteering, nearly every week, to take the most disagreeable tours and duties. In a word, teachers and scholars feel that their work is one in its final aim, the winning of souls to Christ. This was made apparent on the day set apart for prayer for a special blessing on the past summer's and the coming winter's work. We have reason to feel that the day was well spent. But the fire of *that day* alone will reveal how much of gold there is in our building. We are enabled, however, to thank God and take courage. His is the work, and to him be the glory.

"The cholera has reached Mardin. As yet it is not general, but it is very fatal. All at our quarter are well."

INCIDENTS ON A TOUR.

Mr. Pierce wrote from Erzroom, December 27, stating that, for the previous four months, touring had been "the order of the day" there, and giving, at some length, an account of one tour by Mr. Parmelee and himself. They had intended to go to Trebizond and Ordo, on the Black Sea, but the prevalence of cholera at Constantinople, and consequent quarantine regulations at Trebizond, rendered that inexpedient, and they turned eastward, spending the first sabbath at Kumatsour and a neighboring village, on the Pasin plain. Extracts only can be given from the letter. Of Kumatsour Mr. Pierce writes: "There are some signs of progress, and we hope to be able to tell you good things of that village in due time. Priest Harootune, concerning whom we have written many times, seems like a new man. For a long time he has openly declared himself a Protestant, and does not cease to preach the truth under all circumstances. Through his instrumentality, and chiefly by the labor of his own hands, the chapel, or school-room, was thoroughly repaired last summer, and they now have a very clean, pleasant, and convenient place of worship."

Leaving the Pasin plain and crossing a low range of mountains, they visited "Khosdour, on the Alashagard plain, twenty-five hours from Erzroom," where the mission had a teacher. Here, Mr. Pierce writes: "We were particularly interested in the case of one man, one of the leading men of the village, at whose request the teacher was sent to them, and at whose house we were very kindly entertained during the two days and three nights we spent there. He is a native of Bitlis, but has been living in that village for the last ten years. About fifteen years ago he was in the city of Kars, and while there obtained a copy of the New Testament from a traveling merchant. From that time till the day of our arrival he had never seen a missionary or preacher, and had never heard a sermon in his life, yet we found him a very bright, intelligent man, well informed in the Scriptures, and a thoroughly persuaded Protestant. He had obtained all his light from that one copy of the Testament, and had been persuaded by it — *he* and *his whole house*. He is by no means alone, for his influence has been felt by others. The leaven of truth has been working, and not a few of his friends and neighbors are turning to the light."

Yonjaloo — A Bible stolen. "We spent a night at Yonjaloo, a village where one of our young men spent a few weeks, two years ago. The people were full of praises for him, and wished he might be with them again this year. One man said that his children learned more from him in three weeks than they had from any other teacher in three years. Here our man sold a large Bible, and had another stolen from him. We laughed at him for being so careless, but he said he should get his pay for it some time, for if a man wanted a Bible enough to steal it he would probably read it, and if he read it he would learn his sinfulness, and return the book or send the money."

Sale of Books at a Monastery. "The next day we went on to Euch-Kalissa (three churches), a small village, deriving its name and origin from the fact that several hundred years ago three Armenian churches were built there, — one on the

top of a mountain spur, another at its base, and the third a little distance from it and across the river Euphrates.

"It is at this place that 'Gregory the Illuminator' is said to have baptized 25,000 persons in one day with water and oil. I think they also claim that he built these three churches, only one of which is now standing, and is occupied as a monastery. At the door of this monastery we dismounted, not knowing what reception we should meet. To our surprise we were kindly received, and everything was done, for the comfort of ourselves and our horses, that we could desire.

"After supper, one of the priests came in to talk with us. We found him very friendly, and quite well persuaded of the truth. He had previously spent some months in Mr. Hamlin's school at Bebek. Presently he began to inquire for books. We of course showed them to him, thinking that possibly he might take an Ancient Testament or two. What was our surprise to see him select, and place one side, in addition to Ancient Testaments and Psalms, three Arithmetics, eleven copies of the Modern Testament, and eighteen parts of the Testament, — in all, some sixty books, for which he paid the full price. As soon as it became known that we had books for sale, the boys of the school began to flock in, each one with a few paras in his hands. They gave us the money, and were ready to take any book we put into their hands. One little fellow, more fortunate than most of his comrades, came running in and saying, 'Here are twenty piasters (about eighty cents), give me some books.' In fact, they were hungry for something to read. In the morning they were in again, and bought books as long as they could raise the money to pay for them. On reckoning up, we found that we had sold more than four hundred and fifty piasters' worth of books, nearly all of them copies of the Testament or Psalms.

"One or two of the officials were undoubtedly a little disturbed by what we were doing, but they were not able to say a word in opposition. We had everything our own way. The Lord shut the lion's mouth, and we 'bearded him in his den.'"

Call for Books and a Teacher. "From Euch-Kalissa we turned our faces homeward, but, as far as possible, by another road, in order to visit as many different villages as practicable. We spent the sabbath at Mangasar, a large village about six hours from the monastery. We were entertained by the leading man of the village in a very friendly manner. On our arrival, the room was immediately filled by the villagers, and, with the exception of the few hours taken for sleep, we were not without an audience of from twenty to fifty persons, all of whom, with only one exception, listened with interest and attention. Sabbath evening two young men came in from a village near the monastery (six hours away), bringing a petition signed by twenty-two persons, all heads of families, and also a letter from the priest of the village, asking us to visit them, bringing books, and also to give them a teacher. It was not practicable for us to turn back to visit them, but we sold the two young men a quantity of books — among them an eighty piaster Bible, gave them a letter for their priest and fellow villagers, in which we promised, if possible, to send them a teacher; and after explaining the nature of our work, and preaching to them an hour or two, we sent them to their village. Before mounting our horses, Monday noon, we had sold nearly two hundred piasters' worth of books, mostly Testaments and Bibles."

At another village, also, there was a call for a teacher, and their supply of books became "almost completely exhausted," else they would have sold many more. They reached home "on the evening of the eighteenth day, feeling that this had been not only the most pleasant, but the most profitable tour" they "had ever made in Turkey."

A VISIT TO JOHN CONCORDANCE'S FIELD.

Mr. Cole, of Erzroom, wrote December 11, noticing a recent visit, with Mr. Knapp, of Bitlis, to several mission outstations. He reports more especially their visit to Havadorik, of which he writes: —

"Havadorik you may recognize as having been the dear charge of the late 'John Concordance,' of tithe notoriety. It is a village of some fifty houses, situated half a mile up a steep mountain side, where it overlooks most of the great Moosh plain.

"We saw tokens of abject poverty in the whole region, but in this village more than all. We visited the people at their houses; and such dingy, dirty, dark abodes for human beings I have never seen in Turkey! In all the village, only two guest-rooms (an inclosed, raised place in the corner of the stables)! Others have nothing but the poorest kind of *doon* (a sort of sheep-pen looking affair, with a hole in the top to let the smoke out). And in those hovels, such poverty! As to clothing, I should say there was nothing you would dignify with that title — mere tattered rags hanging from shivering forms! As the cold weather comes on, many of the children must stay in doors to keep from freezing. At night, when you and I lie down in our soft, warm beds, think of their lying down upon the cold, hard ground, with a few squalid rags for *their* bed of down.

"But those were happy days that we spent among that poverty stricken people. We found them so earnest, so rich in the faith, many of them, that we thought little of the surroundings. We had several meetings with the people. But the Sabbath, what a precious day it was to us all! A full house of such eager, earnest listeners, — who could help preaching the gospel to them! Their very presence seemed to be mouth, tongue, and utterance to the speaker.

"Of the three exercises of the day, one, most of all, touched my heart, and that because of a single incident, which, perhaps better than anything else, illustrates the utter poverty of that people. One of the eighteen members of that church presented his young babe for the seal of the covenant. It was too much; the tears went coursing down my cheeks in spite of me. I thought of the English consul's little boy, whom we had recently baptized in this city; of the elegant baptismal robe that had come all the way from England to grace the occasion. But here was a son of the faith whose sole costume would hardly be considered a fit contribution to the *kitchen mop*, in the western world, — a mere bundle of old tattered rags! Thank God, I said, their robes will be all one 'up there.' These differences are but for a brief day. 'When he shall appear, we shall be like him, for we shall see him as he is.'

"I might tell you much of our very interesting visit in that place, did time permit. We were interested to see the friendly relations existing between Protestants and Armenians. Strange to say, they bury their dead in the same cemetery, which is a rare thing in this country. In that same cemetery sleeps the blind preacher whose fame has become almost world-wide. We went to his grave, and attended to engraving a simple epitaph to his memory upon the flat stone that marks the place.

"The noble man seems to have left his imprint on the village, the people are so simple-hearted, yet so earnest. It seems as if they would gladly meet the whole expense of their pastor's salary if their labor would accomplish it, even though the labor should be in the night. When we reached there we found the brethren had made a sort of 'bee,' and were building them a school-house. In the spring they are to build a parsonage in the same way."

Mahratta Mission — Western India.

LETTER FROM MR. PARK.

SHOLAPOOR AND THE REGIONS BEYOND.

THE following letter from Mr. Park, dated "Sholapoor, November 22, 1871," will be read with much interest, on account of the information which it gives, and specially as indicating the earnest spirit with which our young brother is entering on his missionary life. It may be well to state, that Messrs. Park and Atkinson had desired and requested to be sent to an entirely new station, — in the Mogulai, if that should be found open, or in some other field outside of that already occupied by the Mahratta mission, — that

they might carry the gospel to "regions beyond," and build upon no other man's foundation. The action of the mission upon this request, and the reason for it, appear in Mr. Park's letter. He writes:—

"Before this reaches you, you will have heard of the recent action of our mission, in accordance with which Brother Atkinson and myself have been placed at Sholapoor. The mission did not feel able, at present, to undertake a new station; accordingly, they gave us the charge of the newest field now occupied; a field in which comparatively little missionary work has been done, and which presents to us unlimited opportunities for all kinds of missionary labor. I need not say that we rejoice in the prospect before us, and enter upon our work here with no little enthusiasm. I only wish that there were three of us here, instead of two. The city itself is so large, the important places near at hand and accessible by rail are so numerous, and the totally unworked region near us (within a few miles) is so extensive, that two men, while, of course, better able than one would be to meet the wants of the field, are yet, and must be, unequal to the demands made upon them here. All we can do is to labor as much as we can, and then leave undone many things, in many places, as important as those which we may be able to do in other places.

"Sholapoor, as you know, is situated quite near the southwestern border of the Mogulai, a vast tract in central India, embracing over 80,000 square miles, under the rule of a line of Mussulman princes, known as the Nizams, having their capital at Hyderabad. The present Nizam is a boy of only four or five years of age; and the virtual ruler of the country is the prime minister, Sir Sala Jung, who is an exceedingly intelligent and enlightened man, though he is a Mussulman. Yet it is a matter of doubt whether the Nizam's government would be friendly to missionary operations within its borders. Probably, at any rate, if we sought to occupy a station in the Mogulai, we might experience some difficulty in getting permission to build a house for the missionary's residence. But living as we do on English soil, I imagine that we can make tours into the Nizam's country as extensively as we please, without any particular difficulty. It is my hope, at any rate, to try the experiment; and I was sent here with the understanding that I was to work in the Mogulai as much as possible.

"It is a section of country which has been thus far almost wholly unvisited by missionaries. But now Mr. Narazan Sheshadei, of the Scotch Free Church, is working away in the northern part, and I have heard that some church missionaries, from the eastern coast, are working up towards Hyderabad from that direction. In former years, Mr. Munger and Dr. Allen preached in some of the towns situated in that part of the Mogulai bordering on the Bombay Presidency; but no definite action, so far as I know, has ever been taken by our mission towards carrying on a permanent work there. I suppose the attitude of the Nizam's government towards Christianity, and the fanatical spirit of the Mussulman population, found in all the larger towns of the Mogulai, have, up to this time, deterred the missionaries from prosecuting their labors in the Nizam's state.

"The last Nizam, who died, I think, in 1869, was a genuine Mussulman, a hater of all progress and enlightenment. Since his death, Sir Sala Jung's policy has been constantly liberal and progressive. Hyderabad is soon to be connected by rail with Bombay. The road, which is to form a junction with the railway running from Bombay, through Poona and Sholapoor to Madras, is now in process of construction. Education is being pushed forward. There are, already, seventy-two government schools, situated in fifty five of the larger towns of the Mogulai. In the Hyderabad school, during the year 1869–70, the average daily attendance was 457. Of these, 64 received an English education. I need hardly say that government education in the Mogulai is vastly inferior to that which can be got in the English government schools in India; yet it is a gratifying sign of progress that the Nizam's government has commenced, even in a small way, to provide for the intellectual wants of its subjects. And other

signs of progress are not wanting, in the present condition of the Mogulai. Under these circumstances, it certainly appears very desirable that a strong effort should be made to enter this region, hitherto practically unentered, with the gospel. When many changes are taking place in the administration of the government, and in the views of the influential men, it seems well to endeavor to bring about a change in the matter of religious toleration, and if possible, to secure from the Nizam's government some sort of recognition of the right of Christianity to exist within the limits of its territory. If missionary operations should be vigorously conducted in the Mogulai, the voice of the government would, ere long, be almost certainly heard on one side or the other. If favorable, we should have occasion to rejoice; and even if unfavorable, I hardly think our efforts ought to be suspended. If we wait for the governments of the world to become friendly to Christianity before the work of preaching the gospel is entered upon, the Millennium will be long delayed; and the Mogulai government, at the worst, when we consider the fact that English influence is quite strongly felt at Hyderabad, would not be likely to treat missionaries and Christians with any greater severity than the Turkish government treats our brethren who live under its sway.

"If we wish to work upon the Mogulai from some point outside, Sholapoor is the place to start from. From here the roads which enter the Mogulai diverge; and in a short time, the new railway will bring Hyderabad and Sholapoor quite close together. I hope, therefore, that there will be, for some time to come, a mission force here sufficiently large to render work in the Mogulai not only possible, but as easy of accomplishment, so far as the necessary men are concerned, as it certainly is desirable.

"But besides the wide regions of the Nizam, where no Christian work is regularly done, there is also another region to the south of us, equally destitute, and I imagine equally inviting to the missionary. A few miles south of Sholapoor, Marathi ceases to be the language of the people, and Canarese takes its place. This is a language entirely distinct from the Marathi. It belongs to an entirely different stock. The characters in which it is written are utterly different from the Marathi characters. I do not know how many people use this tongue; but it is the vernacular of nearly half the people of Sholapoor, although Marathi is generally understood here; and it is spoken over a very large tract of country south of here. Missionary operations south of Sholapoor are therefore impossibilities, so far as we are concerned, at present. Marathi is not only not spoken, it is not even understood, in villages fifteen or twenty miles from this city. Yet the region I am speaking of is unoccupied. Missionaries of the London Society are at work southwest of us; but if we go directly south, or southeast, I believe we shall trespass on nobody, and find a large Canarese-speaking population. The precise direction and distance of the nearest station of the London Missionary Society I do not know, but I have the impression that between us and them there is a region large enough for us both, while, as I have said, to the southeast, there are no missionaries until we reach the limits of the Tamil-speaking people. If now we could only have a third man at Sholapoor, to learn Canarese, and work upon the population south of us, it would be an excellent thing. Such a man would also be very useful here, when he could not be out in the districts, as a Canarese preacher in the city.

"Is there not some man at home waiting for an invitation to Sholapoor? I wish I could sound a 'bugle-call' that would reach the ears of such a man, and bring him to the front. If the Lord would but raise up another Colonel Davis for us, who would come himself and bring a few comrades with him, I am sure places could be found for all. If there is any place in the Mahratta mission that presents great and important opportunities for missionary work, and which therefore ought to be strongly manned, I believe it is Sholapoor. I think, taking into consideration the distance of other missionary stations, there is a larger unworked field accessi-

ble from Sholapoor, than from any other one of *our* mission stations in this part of India.

"Just on the point, as I am, of commencing my missionary work here, I am cherishing certain hopes, and forming certain plans of labor, which, in the one case I trust are not ill founded, and in the other will stand the test of experience. I am confident also that Brother Atkinson feels as I do, at least essentially, upon these matters. I have recently been studying, more carefully than I have ever done before, the missionary life of Paul; and it has given me the desire to adopt myself, and to see adopted by others, so far as the changed circumstances of our times will permit, the methods of labor which made him, with God's blessing, so successful. I believe that his success was partly due to his plan of going, as he did, to important centers, and staying at each one until the Lord had, through him, converted some souls. If we could all adopt, not only Paul's *methods* of labor, but more especially his whole-hearted *devotion* to his master, what a blessing we might look for.

"We hope to start next week on a tour to the region north. I am almost impatient for the time when a more thorough command of the language will enable me to try, as now I cannot do, the plan of touring which I have spoken of. I have a number of large places in my field which will form, I think, good centers for such work."

Madura Mission — Southern India.

A CASE OF PERSECUTION.

Mr. Tracy, of Tirupuvanam station, twelve miles southeast of Madura, in a letter dated November 2, 1871, states:—

"The Christians of the Ulakudi congregation, together with their catechist, Joseph, have been subjected, for two or three months, to severe persecution on account of their religion. The people are poor, and the heathen head-men of the village have treated them with much injustice. They were deprived of the portion of the harvest to which they had a right as village servants, and upon which they depended, to a large extent, for the support of their families, and at length one of them was severely beaten for refusing to work on the Sabbath. For this, complaint was made to the native sub-magistrate, and the man who had committed the assault was fined. This excited the bitter hostility of the villagers, and especially of the head-men, who prohibited all intercourse with the Christians. They could not purchase the slightest article of food in the bazaar, their well was defiled, and as no one would allow them to draw water from other wells they were reduced to the utmost distress. They had commenced building the walls of a house for the catechist. These were torn down by a mob, led on by the head-men, who were again fined, though very inadequately, by the sub-magistrate. A charge of robbery was then brought against the whole body of Christians, who were taken, handcuffed, to Tireschuli, six miles distant; but the charge against them was dismissed as false. By this time the Christians were much frightened; the few cattle owned by one or two of them were seized and carried off by the heathen; and as all means of support for their families were taken away, they were scattered here and there, and reduced, for a season, to literal beggary.

"Meantime, the catechist, who had refused to go with the police on the Sabbath, supposing that they had no right to arrest him on that day, was charged with resisting them in the exercise of their duty; and on this charge he was fined fifty rupees, and put in jail until the fine should be paid. The police had evidently been bribed by the heathen; but the superintendent of police, and the assistant superintendent, on hearing of the case, acted very promptly. The deputy constable was dismissed from the service, and his subordinates were ordered to be removed. An appeal from the decision of the sub-magistrate was taken to his immediate European superior, and after considerable delay the case was examined by him, the decision of the sub-magistrate was set aside, and the heavy fine reduced

from fifty rupees, to the nominal sum of half a rupee. This action of the English officials seems to have had a salutary effect. The Christians have returned to their homes, and the head-men of the village have given an order that the Christians are not to be troubled any more. The case has caused me no little anxiety, but I trust the result will be for the furtherance of the gospel."

ITEMS.

Mr. Tracy reports that three of the scholars, and one teacher of his station school, were received to the church, on profession, at their last communion season. He also notices "slight tokens of good," among some of the villages, in what he has considered a very difficult field, — the return to their old home of members of one small congregation, scattered by the famine four or five years ago, and their wish to be again under Christian instruction; and the desire expressed by twelve families in one village, and two or three in other villages, to become Christians.

Mr. Rendall, of Battalagundu, also reports that five persons were received to the church there, in September, four of whom were lads connected with the station school, and the other a young man of the Battalagundu congregation. "The congregation is increasing in numbers."

Japan Mission.

RUMORS AND SPECULATIONS.

Mr. Orramel H. Gulick, of the Japan mission, wrote from Kobe, December 16, to send by the same steamer which would take the Japanese Embassy for the United States and Europe. So much interest is now felt in Japanese affairs, that readers of the Herald will be glad to see his notice even of "*rumors*," and his *speculations* in regard to what *may be* in the near future. There is sufficient ground for hope in the present condition of Japan, and also sufficient occasion for apprehension, to incite Christians to earnest prayer. Mr. Gulick writes: —

"We have lately learned, that in reply to the inquiries of Mr. De Long regarding the causes of the arrest of my teacher Yeinoski, last June, the Government stated that they did not consider him as one of our servants, as he had not been registered at the government office as such; and that as it did not concern him, it was not necessary that they should inform him of the cause of the arrest. The Japanese Government desires to have all the servants of foreigners registered at their offices, but the consuls object to this attempt to place a spy in every house, — and the servants of foreigners are *not* generally registered.

"We understand that Yeinoski was taken first to Osaka, then to Kioto, and finally, with all the prisoners of the secret police court, was transferred to Yedo. Within a few days a rumor has reached us that he is dead. Are we to infer that five months' endurance of the rigors of Japan prison life has sufficed to kill him, and that he has lived as long as the average term which has been reached by the Roman Catholic Christians who have been languishing in the dungeons of Japan during the past two years? What little is known of the dungeons in which they are confined, and of the treatment they receive, certainly justifies such an inference. Shall these four thousand rise up at the last day to say to the Christians of the nation whose influence and enterprise has opened Japan to the world, 'We were sick and in prison and ye visited us not?' Nay, let the voice of Christendom say in kindness, but with unmistakable clearness and decision, to these heathen rulers, that such cruelty, such persecution, must cease. The rumor of Yeinoski's death may not be true, but the probabilities are that it is true.

"A rumor, which reaches us through native sources, says that the Parliament, or Council which sits in Yedo, and which is declared by the Government to have no other power than that of a body that may recommend or consult regarding political or legislative measures, has lately passed a vote in favor of admitting Christianity. Such a rumor, coming from the Japanese, whether true or not, indicates the thoughts and expectation of the millions,

and is the sure precursor of the change which will soon be realized. To us who are waiting and praying, it is as the first ray of the dawning day of gospel light.

"Still another rumor — one of the straws indicating the direction in which the wind blows — is, that the people at a point lying between here and Yedo, near the base of Fusi-Yama, have notified the Buddhist priests that their services will no longer be required at funerals, for they will henceforth be conducted after the manner of foreigners. Their ideas probably are not very clear in regard to the manner of conducting foreign funerals, nor is it likely that they have thought so far as to have met the problem of how a Christian funeral shall be conducted while Christianity is excluded.

"The well known law of physical forces, that the action and reaction are equal and in opposite directions, holds true of the present social and political constitution of this people. From being, but fifteen years ago, the most exclusive people in the world, they have now become the most sociable, imitative, and progressive member of the family of nations. Their political institutions, their styles of dress, their modes of speech, and their ideas of religion, are all undergoing the most rapid change. I shall not be much surprised if, in a very few years, the Government, which controls everything, and which feels itself to be the sole guardian and regulator of the souls and bodies of its subjects, should undertake the abolition of Shintooism, — as it has already, in a measure, of Buddhism, — and should decree the Christian religion to be the religion of the state and of the nation. If the mistaken hostility of the past towards Christianity, which is fast ebbing, should all pass away, and if the rulers should conclude that the short road to glory is to number themselves among the Christian nations of the world, they would be likely to make such a decree. If the wealth, the prowess, and the happiness of the nations of Europe and America are owing to Christianity, why should not this nation adopt it, as they have the steamboat, the railroad, and the telegraph? And as the Government must be the leader, and must decide what is good for the people, why should they not decree that it shall at once take the place of the former religions of the land, which have been maintained by the state.

"Such action would be in consequence of ignorance as to the true character of Christianity, as indeed every union of church and state has been. But it would not be strange if the rulers of Japan should repeat the mistake which has been so often repeated in history. It would be a course to be regretted by every true friend of missions, and the example of the United States, in the complete separation of church and state, will tend to save this nation from such a course. Would that the officers connected with the department of religion, who accompany the embassy now going abroad, might fall into the right hands in our country, and so gain some correct idea of the complete separation between church and state which there exist, and also of that religious liberty which can be *perfect* only where the two are thus separated."

MORE RECENT AND LESS HOPEFUL LETTERS.

In more recent letters, Mr. Greene says (Kobe, January 18): "We are all stirred up again by the arrest of some sixty or seventy native Christians near Nagasaki, and have also lost our regular teachers, who were afraid of sharing the same fate;" and Mr. Gulick writes, also January 18:—

"You will be pained to learn that the Government is again prosecuting the persecution of Christians, having on the 17th of December, 1871, arrested still another company of Roman Catholics, near Nagasaki. It is just two years since the arrest and deportation of the 4,000, taken from Nagasaki, the survivors of which number have, it is supposed, ever since been suffering the rigors of Japanese prison life. The company arrested a month ago consisted of *sixty-five* persons, all men of standing and heads of families. They were put on board a Japanese steamer, or steamers, and taken into that exile from which, so far, no Japanese Christian has ever returned.

"It will be remembered that immedi-

ately after the deportation of Christians two years since, the former Prime Minister of the Japanese Government, Ewaukura (the same person, whose name is now spelled '*Iwakura*'), and who is the head of the Embassy to Europe and America, stated in the presence of his fellow ministers, to Sir Harry Parkes, Mr. De Long, and all the representatives of the treaty powers, that the Council of State had agreed 'to stop these proceedings against the Christians, and that an officer would leave on the morrow to suspend them.' It was afterwards claimed that this promise did not apply to those who had already been arrested, and that it was only an agreement that no more Christians would be arrested in future. Now what becomes of that promise, formally and solemnly made to the Christian powers, that those proceedings would be stopped?

"It was further reported, that the families of the men now taken, together with the rest of the inhabitants of the villages, numbering about two thousand, would be deported when the authorities should have sufficient means of transport. As yet, however, the Nagasaki papers report no further arrest than that mentioned above, of the sixty-five men."

North China Mission.

ASSAULT UPON MR. PIERSON.

LETTERS from North China announce a violent assault upon Mr. Pierson, at Yücho, on the 3d of December last, as he was addressing a company in the street. He lost his watch and some other articles, was somewhat seriously injured about the head, and for a time his life seemed to be endangered. But the anger of the mob was restrained, and he was able to write a full account of the affair the next day — an account which may appear in the Herald for May. On the 6th of December he wrote: "If the officials punish the culprits at all as they deserve, and return the articles of which I was robbed, the event is likely to be of great advantage to us in our residence among and relations to the people. This, *if* they are punished. . . . . The officer is planning to waste time and smooth the matter over, as in the Tientsin case, I think. . . . . If there were no roughs among the people there would be nothing to fear, for the general sentiment seems to be that of restored confidence."

MISSIONS OF OTHER SOCIETIES.

FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

THE thirty-eighth annual meeting of this Society was held at Hillsdale, Michigan, October 10, 1871. The receipts of the year, nearly all from donations and bequests, were about $10,367. Of this sum $1,094.57 came from New Brunswick and Nova Scotia. The expenditures were $12,029.05. The mission stations are four, in the province of Orissa, India, southwest of Calcutta. There are five American missionaries, seven female assistant missionaries, nine "ordained and licensed" native preachers, and four native "lay preachers." The four churches embrace 248 members, of whom 37 were added by baptism during the year. The Report notices "the increasing prominence of the native agency in our mission work," as "perhaps the most cheering fact of the year," and states: "Our native Christians are coming forward to bear the burden which has thus far fallen almost wholly on foreign shoulders. Not only the native preachers, but also the lay element in the churches, are taking hold of the work in hearty earnest. Surely nothing is more calculated to encourage the supporters of Christian missions at home, than a disposition on the part of the native converts to help themselves and their countrymen."

"Work for women" is said to be "presented wonderfully, on every side." For the first time in the history of the missions they can report "a little chapel built by native converts, at one of the branch stations."

IRISH PRESBYTERIAN MISSIONS.

THE operations of the Presbyterian Church of Ireland, in heathen lands, are mainly in India, where the Church has 5 stations and 8 missionaries, with, as native helpers, 7 catechists, 5 colporters, and 40 school-teachers. There are reported 126 communicants in the churches, 21 vernacular day-schools (4 of which are for girls), and 2 English day-schools, with a total of 1,519 pupils. The income of the Society for the last year was about £4,706 ($23,530), and the expenditure £5,231 11*s.* 4*d.* ($26,158).

MORAVIAN MISSIONS.

THE *Periodical Accounts* of the "United Brethren," for December last, presents the following tabular view of their missions for the year 1870: —

MISSIONS.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Communicants.	Non-communicants.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	24	56	960	169	110	450	1,731
Labrador	5	45[2]	37	398	232	70	424	1,124
North America	3	8	4	162	57	20	116	355
St. Thomas and St. Jan	5	11	54	1,195	532	70	931	2,673
St. Croix	3	8	66	1,349	291	13	1,084	2,737
Jamaica	14	30	225	4,289	246	241	5,614	12,587
Antigua	8	20	160	2,752	1,068	..	2,386	6,206
St Kitts	4	8	81	1,257	701	97	1,258	3,313
Barbadoes	4	8	54	983	293	19	1,058	2,353
Tobago	2	5	43	810	272	106	871	2,059
Mosquito Coast	7	15	6	189	168	140	427	924
Surinam	13	64	397	4,653	7,500	6,690	5,542	24,385
South Africa, West	7	38	146	1,552	1,040	1,533	3,000	7,125
" " East	5	17	42	262	117	418	366	1,163
Australia	2	8	..	24	12	15	23	74
Tibet (Mongolia)	2	6	..	8	3	2	4	14
	90[1]	315	1,371	20,843	14,828	9,628	23,554	68,823

The receipts are reported as follows: —

	£	*s.*	*d.*	£	*s.*	*d.*
I. From members of the Brethren's congregations, and Societies in connection with them: —						
1. On the Continent of Europe	1,728	7	6			
2. In Great Britain and Ireland	1,067	13	2			
3. In North America	124	10	9			
				2,920	11	5
II. From Societies and Friends of other Christian denominations: —						
1. On the Continent of Europe	2,562	4	5			
2. In Great Britain and Ireland	3,546	18	10			
3. In North America	61	8	3			
				6,170	11	6
III. From the Brethren's Society in Pennsylvania for propagating the Gospel				1,890	0	0
IV. Interest of Endowment Funds: —						
1. On the Continent of Europe	1,118	10	3			
2. In Great Britain and Ireland	965	0	1			
				2,083	10	4

[1] The new station is at Kukulaya, near Ephrata, in the Mosquito Territory, Central America.

[2] This number includes seven brethren connected with the barter trade, carried on for the benefit of the natives, and for the support of the mission by the Society for the Furtherance of the Gospel among the Heathen; of these three are married.

	£	s.	d.	£	s.	d.
V. Legacies received: —						
1. On the Continent of Europe	1,303	6	5			
2. In Great Britain and Ireland	1,112	1	3			
				2,415	7	8
VI. Interest more received than paid				74	16	10
Total Receipts				£15,554	17	9

Of the expenditures, £7,576 13*s.* 4*d.* were "for the missions," and, including "interest on sustentation fund," £8,338 17*s.* 8*d.* were "for sustentation"; *i. e.* pensions to retired missionaries and widows, and for the education and other expenses of missionaries' children! This is a fact which must be very trying to the managers of the Brethren's work, and may serve as a healthful caution to other societies and missionaries.

BASLE MISSIONARY SOCIETY.

The December Herald contained a brief reference to the fifty-sixth Report of this Society. The full Report has since been received; and the following table, taken from it, will be read with interest: —

	Stations.	*European Laborers.*	*Native Laborers.*	*Communicants.*
India. —	Mangalur,	17	16	564
	Mulki,	4	12	275
	Udapi,	7	9	162
	Honor,	2	3	15
	Merkara,	4	..	16
	Anandapur,	4	1	40
	Dharwar,	5	6	16
	Hubli,	4	8	59
	Bettigeri,	4	4	32
	Guldegudd,	3	3	41
	Kannanur,	9	16	214
	Talatscheri,	6	18	120
	Tschombala,	2	6	75
	Kalikut,	7	13	261
	Kodakal,	2	4	122
	Palghat,	3	13	103
	Keti,	4	3	16
	Kotargiri,	2	2	17
Africa. —	Christiansborg,	17	10	130
	Abokobi,	5	8	150
	Odumase,	5	5	35
	Ada,	3	2	29
	Akropong,	11	14	366
	Aburi,	4	10	198
	Kjebi,	4	3	22
	Anum,	3	..	..
China. —	Hongkong,	4	4	125
	Lilong,	5	7	149
	Tschongtshun,	2	2	70
	Njenhangli,	2	5	86

Of the 154 "European laborers," sustained by this Society, 95 are men, — 60 having received ordination, — and 59 are women. Of the "native laborers," 3 are deacons, 92 are catechists and evangelists, 59 are male teachers and helpers, 29 are female teachers, and 24 are heathen teachers. The whole number of communicants is 3,463; and the members of the congregations amounted to 6,724.

WOMAN'S WORK.

GIRLS' SCHOOL AT MARDIN.

Mr. Pond, of Mardin, wrote in November respecting the seminaries there, which closed their sessions about the first of that month. What he says of the female boarding-schools belongs properly to this department in the Herald. He writes: —

"The session just closed has extended through the early spring and the summer, to the first of November, a period of seven months, mostly deserving the name of 'the heated term,' as the average temperature for more than three months was above 90°, by night as well as day. Add to this the unavoidable absence of one male teacher and one female teacher, for two months of the term, and the absence of a third teacher before the close of the term, for the purpose of recruiting health, and then consider the inevitable hindrances to study among married women, mostly mothers, with at least a 'double responsibility' at their backs, out of actual study-hours. You will thus be able to appre-

hend something of the zeal and tact on the part of teachers, and the faithfulness and general susceptibility to judicious training on the part of pupils. At least so much is to be said of the women's school. Of this and the girls' day-school, for the first time opened this year, the efficient teachers in charge will give you fuller accounts.

"We do not wish to boast, hence we simply tell the truth and say, that could the patrons of the Board have attended the closing exercises, their hearts would have been gladdened and encouraged to even greater liberality than they have shown this year. In the women's and girls' school there were recitations in the three 'R's,' which, ignoring even the difficulties above mentioned, were, *per se*, very creditable. Such thorough apprehension of the main facts in the life of Christ is not at all common, even in our highly favored America, among women or girls. There was also a class in the Old Testament history whose vivacity, simplicity, and thoroughness promise much for their darkened, neglected sisters, among whom these pupils are to disperse this knowledge in the future.

"But not by any mere enumeration of yearly results is the work of this school set forth. The moral and intellectual life thus quickened in so many individuals, who otherwise must be wholly neglected, is not to die. To many, their whole future is made bright and enduringly noble. But more than this is the wholesome public opinion, already created and rapidly disseminating, that no more for girls than for boys is ignorance admissible; and this not alone among Protestants, but widely among the various sects; so that now women with house and children to care for can find time, and of their own proper motion earnestly seek to be taught, if only to read. Three years ago, in Mardin, it was a shame for a woman to read; and girls were almost without exception destitute of mental training. Something has been wrought, and do not wonder that it is marvelous in our eyes. It is indeed God's work.

"We feel that a sure foundation has been at least partially laid for a permanent work here, in that women, more than men, outside of the Protestant community, are eager for 'more light.' 'Our girls,' say the mothers already, 'know more than we.' This word to Americans certainly is sufficient. Our lady teachers feel richer than they did at the beginning of the term, and probably will not fail to make known their joy to you. Much more could I say, and that, too, without a tinge of boasting; for, other than that of trustee for the women's school, I have no responsibility."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

FEBRUARY, 1872.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Brunswick Aux. Miss S. P. Newman, Treasurer,	$72 00	
Ellsworth. Prayer circle, $2.95; "Cup Bearers," 65c; "Young Reapers," 50c.;	4 10	
Holden Aux. E. V. Cogswell, Sec'y,	3 25	
Sumner. Mrs. A. Loring,	1 00	$80 35

NEW HAMPSHIRE.

Meriden. Mrs. Bryant,	2 00	
Raymond. Mrs. Dudley,	50	2 50

VERMONT.

Wallingford. Mrs. Walker and Mrs. Marsh, $5 each; Mrs. Ainsworth and Mrs. Scribner, $2 each; Mrs. Batchellor, $2.50; Mrs. Button, $1.50; five memberships of $1 each; others, $2.50, to const. Mrs. William G. Marsh, L. M.	25 50	
Weston. Mrs. Bartlett, Miss Bartlett, and Mrs. Sprague, $1 each,	3 00	28 50

MASSACHUSETTS.

Andover Aux. Mrs. E. C. Pearson, Treasurer: "A Friend," for support of "Kashabai," a Bible-reader in Mahratta Mission, $50; Miss C. R. Jackson, $5; others, $77.35;	132 35	
Amesbury West, Aux. Mrs. W. H. Haskell, Treasurer (of wh. $30 for a pupil at Marsovan, in Miss Fritcher's school),	45 00	
Boston. "A Friend," $3; *Park St.* ch., Mrs. J. W. Field, $50; *Union* ch., add'l, Mrs. Charles Scudder, Treasurer: $16.10; *Shawmut* ch., Mrs. J. S. Ambrose, Treasurer: Miss Katharine Knapp, $10; Mrs. James Stone, $10; "E. R. L.," $2; others, $55.50 (total, 77.50); *Old South* ch., add'l, Miss Abbie Walley, Treasurer: by Collectors, — Miss Jellison, Miss Buck, Misses Walley, and Mrs. Brown, — Mrs. J. C. Howe, $200; "L. F. B.," $30; Mrs. Samuel Johnson, Senior, $25; Mrs. James Haughton, $25; Mrs. Charles Stoddard, $25 (to const. Mrs. William H. Stoddard, of Northampton, L. M.); Mrs. Mary A Pitkin, $25 (to const. Miss Caroline M. Beers L. M.); Miss Abbie W. Pearson, $25 (to const. herself L. M.); Mrs Wentworth, $15; Mrs. Charles Blake, $10: The Misses Hill, $10; Mr. Lorenzo T. Cragin, in memoriam, $10; Mrs. G. W. Blagden, Mrs. R. Lane, Mrs. A. Plummer, Mrs. D. Buck, Mrs. L. Jellison, Mrs. E. C. Milliken, Mrs.		

W. Fisher, Mrs. E. C. Johnson, Mrs. J. D. Thompson, Miss Haughton, Miss Mary Harris, Miss Fowler, $5 each; The Misses Walley, $5; Miss Jellison, $4; Miss F. Haughton, $3: Mrs. J. Bancroft, Mrs. Niles, Mrs. E. Coverly, Mrs. T. Palmer, Mrs. Greenough, Miss Gray, $2 each; Miss Tead, $1.50; six $1 memberships ($491.50): 638 10

Boston, South. E. Street ch., Geo. W. Taylor, $1.40; *Phillips* ch., James A. Haskell, $1 60, the contents of their missionary-boxes, 3 00

Boston Highlands. Mrs. Hurlburt, $5; Mrs. C. Tufts, $5; Mrs. A. W. Tufts, $5; Mrs. Davenport, $3.50; Three $1 memberships, $3: *Eliot* ch., Mrs. E. H. Anderson, Treasurer: annual subscriptions, $23; 44 50

Bedford Aux. To const. Mrs. Esther B. Chamberlain L. M. 25 00

Bradford. Mrs. Lucretia K. Greenleaf, 3 00

Brookline. Harvard ch. auxiliary, Miss M. G. Stoddard, Treasurer (of wh. $25 by Mrs. Moses Withington, to const. Miss Mary A. Hammond L. M., and $32 by three Mission circles — "Treasure Seekers," "Gleaners," and "Lilies of the Valley,"); Mrs. E. I. Thomas, $10; Mrs. T. S. Emerson, $8; Memberships, $71; total for Harpoot Seminary, 146 00

Charlestown. Winthrop ch., Miss S. A. Flint, to const. herself L. M. 25 00

Chelsea. Chestnut st. church, add'l, Miss Chittenden, $1; "A Friend," $2; 3 00

Danversport. Annual subscription of Miss E. P. Putnam, 15 00

Dorchester Aux. Mrs. John Tolman, to const. herself L. M., $25; Mrs. Hannah C. Foster, to const. Miss Catharine D. Foster, L. M., $25; Mrs. Henry E. Mann, to const. Mrs. E. P. Sanford, of Oakland, California, L. M., $25; Mrs. Elbridge Torrey, to const. Miss Lizzie B. Sharp and Miss Anna M. Preston, L. M's, $50; Miss E. C. Shaw, to const. Miss Georgie Goodale and Miss Edna Gleason L. M's, $50; others, $180.25; total towards salary of their missionary, Miss U. Clark, at Broosa, Western Turkey, 355 25

Edgartown. Mrs. Charlotte S. Coffin, 3 00

Fitchburg. "A Friend," to const. Mrs. Laura P. F. Caswell L. M. 25 00

Grafton Aux. Mrs. L. E. Windsor, President, Mrs. J. W. McKenzie, Secretary ($25 of wh. to const. their pastor's wife, Mrs. L. E. Windsor, L. M.), 39 60

Hampton, West. Ladies, by Mrs. H. F. Haines, $8; by Miss M. F. Clapp, $12: 20 00

Hopkinton Aux. Mrs. Ide, Directress, Mrs. Plimpton, Secretary: for a pupil in mission school, 31 00

Leominster Aux. Including receipts from a juvenile concert, and $4, the penny contributions of a s. s. class of little girls, to const. Mrs. Harriet G. Farwell and Miss Susie M. Haskell L. M's, 50 00

Lowell. Mrs. C. R. D. Blanchard, to const. herself L. M. 25 00

Maynard. Mission circle, "The Rising Star," Miss G. A. Vose, Treasurer, 6 60

Marshfield. Mrs. J. H Bourne, 3 00

Medfield. Misses F. D. and M. F. Ellis. 2 00

Millbury. 2d Cong. ch. s. s. ($25 for Mrs. Chandler's station boarding-school, and $15 towards support of a girl at Mrs. Bissell's school), 40 00

Newton West. Aux. Miss H. F. Clark, Treasurer: for school at Broosa, 28 00

Princeton. Mrs. B. R. Ropes, 1 00

Salem. South ch., Mrs. E. B. Mansfield, to const. herself L. M. 25 00

Saugus Centre. Cong. s. s., four classes, $8.40; "A Friend," $5; 13 40

Southbridge. Mrs. S. M. Lane, $5; Mrs. Marsh, $1; 6 00

Stockbridge. Mrs. E. S. Morgan, for Miss H. G. Powers, 4 70

Ware Aux. Mrs. H. N. Hyde, Tr.: Ladies, for support of a pupil in Mrs. Edwards' school, $30; subscribers, $51.25; 81 25

Weymouth and Braintree Aux. Miss H. P. Vickery, Treasurer (of wh. Mrs. M. B. Loud's s. s. class, $5; Miss Vickery, for support of a pupil at Harpoot, $30); 51 50

Worcester. Pomeroy Knowlton, 3 00—1,894 25

RHODE ISLAND.

Newport. United Cong. chh's, auxiliary, Mrs. E. D. W. Thayer, Treasurer: of wh. $134.15 from s. s. collections, total for salary of Miss Adelia M. Payson, their missionary at Foochow, China, 460 65

CONNECTICUT.

Berlin Aux. Mrs. C. M. North, Tr. (of wh. $25 to const. Miss Fanny Robbins L. M.), 44 00

Colchester Aux. Mrs. J. B. Wheeler, Treasurer: to const. Mrs. Elijah Ransom, Mrs. Almira Comstock, and Mrs. Mary R. Gillette, L. M's, 76 00

Goshen. S. S., by E. Norton, Sup't, for pupil in Miss Smith's school, Madura, 30 00

Hartford. Asylum Hill ch., auxiliary, Mrs. Charles A. Jewell, Treasurer ($25 of wh. from Mrs. Marshall Jewell, to const. herself L. M., and $25 from "A Friend," to const. Mrs. A. G. Hammond L. M.); balance of Miss Dwight's salary, etc., for 1872; 164 50

New London. Ladies of 1st Cong. ch., by Mrs. C. C. Field, 164 00

Putnam. "Mission Workers," first payment for a pupil in Mrs. Bissell's school, Ahmednuggur, $25; Mrs. Keith, 50c.; 25 50

Southport. Cong. ch. s. s., for pupil at Harpoot Female Seminary, 30 00

South Britain. Mrs. N. Pittitchett, 10 00—408 00

NEW YORK AND LONG ISLAND.

Flushing Aux. A thank-offering from a member, by Mrs. A. M. Prentiss, 5 00

Franklin Aux. Mrs. S. P. Smith, Treasurer: to const. Mrs. J. J. Hough and Miss Susan M. Smith L. M's, 50 00

New York. D. B. Hixon, for Miss Hattie Seymour, 4 60

Poughkeepsie Aux. Fannie A. Beardsley, Secretary and Treasurer, 70 00

Syracuse Aux. Miss Myra Fritcher, Treasurer: salary for 1872 of Miss Eliza Fritcher, their missionary at Marsovan, Western Turkey, 317 00—446 60

PENNSYLVANIA.

Edinboro. Pres. s. s., for pupil at Harpoot Female Seminary, 30 00

Pittsburg. By Mrs. Emily Hennings, 300 00

Philadelphia Branch. The "Carrier Doves," Philadelphia, for Constantinople Home, $30; Woman's Miss'y Society, Washington, D. C., $4 75 add'l, to complete the life-membership of Mrs. O. O. Howard, announced with December remittance ($25 of wh. should have been stated as from "Two Friends," to const. Mrs. Marshall Conant L. M.); "Ivy-leaves" mission circle, Washington, $100 for Constantinople Home, and $80 for two pupils at Miss Proctor's school, Aintab; 214 75—544 75

OHIO.

Farmington, West. E. and A. Wilder. 3 00

Youngstown Aux. Mrs. P. Y. Caldwell, Treasurer: quarterly collections, 16 00—19 00

MICHIGAN.

Alpena. 1st Cong. ch., for Turkey, 40 00

CALIFORNIA.

Oakland Aux. Mrs. M. P. Cole, Tr. (of wh. $205.37 from the girls' mission circle "Western Echoes," to const. Miss Anna H Skinner, Miss Helen S. Blakeslee, Miss Emily Gill, Miss Rachel Mooar, Miss Lilly Hardy, Miss Minnie Coxhead, and Mrs. Ida M. Watson, L. M's); 263 40

CANADA.

Montreal Aux. Mrs. George Winks, Treasurer (gold $300), 331 88

Subscriptions and donations, $4,595 88
Quarterlies, "Life and Light," 3 3 00
" "Echoes," 19 32

Total for month, $4,968 20

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FEBRUARY, 1872.

Mrs. Francis Bradley, *Treasurer.*

OHIO.

Marietta. Woman's Miss'y Society, by Mrs. D. W. Mills, to const. Miss Mary Eells L. M., to be applied to the support of Sitka, a Bible-reader in Eski Zagra; Mrs. A. A. Beach, Treasurer; 25 00

Oxford. Western Female Seminary, auxiliary; by Miss Lizzy Peabody; 71 81

Painesville. Woman's Miss'y Society; Mrs. J. N. Clark, Treasurer; 30 00—126 81

MICHIGAN.

Ann Arbor. Woman's Miss'y Society; Mrs. H. L. Hubbell, Treasurer; 10 00

Detroit. Woman's Miss'y Society; Mrs. J. P. Ballard, Treasurer; for Mrs. Coffing's salary, of wh. Mr. Philo Parsons gives $25, to const. his wife L. M., as a thank-offering for the improved state of Mrs. Parsons' health; 98 47—108 47

ILLINOIS.

Alton. From the ladies of the "Church of the Redeemer," for the support of their Bible-reader; 17 00

Chicago. Reliance A Amsden, 40; Union Park ch., Woman's Miss'y Society; Mrs. Charles H. Case, Treasurer (of wh. $25 by Mrs. F. W. Fisk, to const. Mrs. Mary Isham L. M; $25 by Mrs. O. A. Bogue, to const. herself L. M; $10 by Mrs. Boynton, towards L. M.), $78; Tabernacle ch., Woman's Miss'y Society, $5; 1st ch., Woman's Miss'y Society, Mrs. E. J. Gates, Treasurer; for the support of Miss Patrick, of Erzroom ($25 of wh. constitutes Mrs. S. I. Lull L. M., $241; 324 40

Earlville. Woman's Miss'y Society; Mrs. C. B. Clark, Treasurer; 11 00

Oak Park. "Willing Workers," to const. Mrs. E. W. Blackmer L. M., $25 (for the support of a Bible-reader in Harpoot), by Ottie Towne, Secretary; proceeds of Fair held by seven little girls, to const. Miss Minnie Mary Marks L. M., $25; A. E. Moore, Secretary; 50 00

Sandwich. Woman's Miss'y Society, of wh. $25 constitutes Mrs. A. P. Crapser L. M. 37 58

Waukegan. Woman's Miss'y Society; to be applied to the support of a Bible-reader at Samokov; Mrs. F. E. Clark, Treasurer; 28 75

Waverly. Woman's Miss'y Society; to complete the support of Gangabia, Bible-reader in the Mahratta Mission, $7.80; Mrs. C. J. Salter, to complete the support of Lukubia, $6.80; Miss Mary S. Homes, to the Waverly Woman's Miss'y Society, $5; 19 60—488 33

WISCONSIN.

Appleton. Woman's Miss'y Society; Mrs. L. F. Atkinson, Treasurer; 48 59

Clinton. Cong. s. s., for Miss Porter's school at Peking, 10 00

Madison. Mrs. C. L. Ware, 5 00

Oshkosh. Woman's Miss'y Society; Mrs. S. T. Conly, Treasurer; 12 00—75 59

IOWA.

Algona. Woman's Miss'y Society; Mrs. H. E. Stacey, Treasurer; 4 50

Chester. Woman's Miss'y Society; to be applied to the salary to Miss Esther Maltbie, of Samokov; 23 00

Fairfield. Woman's Miss'y Society; Mrs. David Webster, Treasurer; 16 75

Lyons. Woman's Miss'y Society; for the support of Miss Laura Day; Mrs. S. I. Smith, Treasurer; 39 09

Marion. Woman's Miss'y Society; Mrs. B. H. Nott, Treasurer; 10 00

McGregor. Woman's Miss'y Society; Mrs. R. Grant, Treasurer; 10 00

Mount Pleasant. Woman's Miss'y Society; Mrs. S. C. Burnard, Treasurer; 5 55

Sabula. Woman's Miss'y Society; Mrs. H. H. Wood, Treasurer; 5 00

Toledo. Woman's Miss'y Society; Mrs. E. N. Barker, Treasurer; 24 23

Decorah. Miss Lizzie Adams' s. s. class, $5; Mrs. E. Cutler's ditto, $4; 9 00—147 03

KANSAS.

Junction City. Mrs. Isaac Jacobus, 5 00

Osawatomie. Woman's Miss'y Society; of wh. $5, with prev. contributions, constitutes Mrs. N. D. Coleman L. M. By Miss A. A. Wright; 10 00—15 00

DAKOTAH.

Yankton. Woman's Miss'y Society; to be applied to the Harpoot station; Mrs. Sarah F. Ward, Treasurer; 31 00

Anonymous, 2 00

$994 23

MISCELLANY.

THE "MORNING STAR."

It will be remembered that the new "Morning Star" sailed from Honolulu, Sandwich Islands, for Micronesia, with several missionaries, on the 22d of July last. Mr. Doane wrote from Ponape, on the 19th of September: —

"The 'Morning Star' reached us on the thirteenth, bringing me Mrs. Doane. How can I thank the Master of all for his care over her in her long separation from home, and how can I thank sufficiently the dear children at home, for building the new 'Morning Star,' fitting her up so beautifully, and sending her forth on her errand

of mercy to the benighted islanders of Micronesia! From all I hear — for I have not yet seen her, she lies anchored some ten miles east of this — she is a beautiful thing. And I trust our young friends will not think they can send anything too beautiful to help advance the Saviour's kingdom. He, himself, is the 'one *altogether lovely*, and the *chief* among *ten thousand;*' how can we prepare, and give him, to advance his kingdom, anything too beautiful? Let me thank the children for this gift, and beg for one other, — that they will give themselves to Jesus, to be his soldiers, and plant his banner on many a wild heathen shore."

SANDWICH ISLANDS.

Mr. Pogue reports the "Morning Star," from Micronesia, at Honolulu, January 17. Mr. and Mrs. Bingham returned in the vessel, and three Hawaiian missionaries, two of them with their wives. In most cases ill health occasioned these returns. Mr. Pogue writes: —

"The Lord is visiting the foreign churches of this city in mercy. Many are under conviction, some hope, Christians are awake, and are being, we hope, sanctified. The pupils of Punahou have shared largely in the work; indeed it first commenced there. From some of the Hawaiian churches we have good reports, but no general outpouring of the Spirit such as we desire to see.

"Last night we had a meeting at Kaumakapili church to welcome the returned missionaries. It was a perfect jam. The large church was filled to overflowing. Benches were brought in, but still they came, and many returned home not able to enter. Three addresses were made, and great interest was manifested.

"Our great want now is *men*, or rather *women*. Some men are ready to go on missions, but the wives say no. We have none yet to go to the Marquesas. That mission ought to be reinforced. We have the money and means, but where are the men? O, for men to go forth in the name of Christ, to take possession of the 'much' land yet to be conquered for him."

SYRIA.

A private letter from Syria, dated January 30, says: —

"The corner-stone of the new College building was laid on the 7th of December, by the Hon. William E. Dodge, who was making a short visit here, with his wife, at the time. The work is being prosecuted with vigor, and the building, although 140 feet long, is already a little above the door-sills. . . . . You will learn from Dr. Jessup's letters home, that the work in Beirût has received a new impulse, and many persons — some from high and influential families — are coming into the Protestant ranks. Better still, we can record the addition to the native church of thirteen members upon the 14th of this month; and many others are being instructed preparatory to being admitted."

THE FIJI ISLANDS.

The "Australian Missionary Notices," of July last, states respecting the work of missions in the Fiji Islands: —

"In no part of the mission field have greater victories been won for Christ than in Fiji. Whatever may happen in the future, the good already accomplished is a bountiful return for the time, labor, and money spent there. Thirty-six years have not yet passed away since the first Wesleyan missionaries landed in Fiji, and the contrast betwixt the Fiji of to-day and the Fiji of that time is 'marvelous in our eyes.' On their arrival, they found a population of at least two hundred thousand, living in heathen darkness, and without any knowledge of the true God. Cannibalism was a thing of almost daily occurrence, and was both sanctioned and required by their religion. Infanticide was practiced to an alarming extent. Widows were strangled on the death of their husbands, and tribal wars, attended by the most horrible atrocities, were constantly occurring. In the name of their Master, and relying on his promised help, the missionaries commenced to make known 'the living God, the Saviour of all men, especially of those that believe.' For many years they labored amid the greatest difficulties, in constant danger,

and with little success. More than once their lives were threatened, and in later years one of their number has fallen a martyr to the work he loved. 'Perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed,' the early missionaries continued their difficult work, and, by the blessing of God on their labors, have left to those who have followed them a legacy of success embarrassing by its very greatness. There are now 22,799 members of the church, and 104,223 attendants on public worship, in the group, many of whom were once cannibals. The Sabbath is sacredly regarded, family worship is regularly conducted, and schools are established in 922 Christian towns, in which 47,240 scholars are brought under regular instruction."

THE ROMISH CHURCH IN ITALY.

Rev. James Lewis, D. D., writes from Rome, in a letter published in the *Record* of the Free Church of Scotland: —

"In few spots of Italy has the Romish Church had a fuller and more favorable trial for its working than in the rich and beautiful valley of Cava. . . . . If anything could deepen the conviction in the heart of our home Protestants of the idolatrous worship of Rome, and awaken their sympathy for the millions of Italians who thus ignorantly yet earnestly worship, it would be a fuller acquaintance with the actual condition of the population in the South of Italy, and what passes with them under the name of Christian worship. In the town of Cava, for example, the great object of devout worship is a small picture of the Madonna, reverenced as having come down from heaven! An entire festal-week is annually dedicated to its adoration, besides the worship that is continually being rendered to it throughout the year. . . . .

"A similar field for testing the capabilities of the Romish Church under the most favorable circumstances is presented in the small, compact, and ecclesiastically rich-endowed island of Ischia, in which I passed the greater part of the month of October. . . . . The island is only seven miles long and four broad — its entire circumference being about twenty. Within this space there is a population of 24,500. For this population the Church of Rome has provided a bishop, 16 canons, and 250 priests, that is, a priest for every 90 souls, or, otherwise put, a priest for every 20 families. . . . . And yet Ischia, with these unequaled advantages, tells but the old story of the Romish Church, that the abundance of her priests is the spiritual poverty of her people, that the greater the multitude of shepherds the less the flock is fed."

The *Wesleyan Missionary Notices* (London), for February, announces, "with no ordinary feelings of satisfaction and thankfulness," the purchase, for £10,000 ($50,000), of "suitable premises in Rome for the carrying on of the various branches of our mission work." It speaks of prospects in Rome as "exceeding hopeful."

The *Record* of the Free Church of Scotland, for February, gives the following extract from a letter from Dr. Lewis, at Rome: —

"At a meeting held last Saturday, at which all the Italian evangelists were present, we formed a new thing in Rome — a Bible Society for Italy, in connection with the British and Foreign Bible Society! It is to be wrought mainly by the Italians themselves, and, in its first stage, is designed as much for the benefit of its members, to give a Biblical and missionary spirit to the young Italian Church, and to bind the converts together, as to raise funds for Bible circulation."

The London *Record* notices renewed persecutions in Japan, and states that, on February 9th, a large deputation, organized by the Evangelical Alliance, waited upon Earl Granville (Foreign Secretary), "to urge the exercise of the influence of Her Majesty's Government with the Government of Japan, in favor of the missionaries and native Christians." They met, also, Sir Harry Parkes, English Ambassa-

dor to Japan, and were assured that the matter was regarded with deep interest by him.

DISCOURTEOUS INTRUSION.

THE *Bombay Guardian* states: —

"Ahmednuggur is one of the places selected by the Bishop of Bombay, and commended to the Propagation Society for occupation. The American mission has occupied Ahmednuggur for thirty-five years, and the work there has not been without fruit. There are usually three missionaries there. The population is about 25,000. This proportion would give about 100 missionaries to Bombay. The S. P. G. [Society for the Propagation of the Gospel] have so far acted upon the recommendation of the Bishop as to send a catechist to Ahmednuggur, to labor in the camp, under the direction of the chaplain. The American mission has hitherto supplied a catechist for this work. The catechist sent by the S. P. G. was brought up in the American mission, his father being one of its converts, and was for some time in its employ. He has gone over to the S. P. G., and is now sent by them to a station so little in need of new missions, to do the very work that was already being done, and well done."

ACKNOWLEDGMENT.

MISS M. S. TAYLOR, of Mandapasalai, Madura mission, South India, wishes to acknowledge the receipt of the following sums for her school; ignorance of the post-office address of the donors having prevented the usual recognition by letter.

L. W. Wilson, in 1869	$30 00
J. O. Palmer, in 1870	41 65
Rev. H. Leonard, in 1871	30 00

ARRIVALS.

MR. AND MRS. SNOW, and Mr. and Mrs. Whitney (the last, new laborers from America), who left Honolulu, with others, in the "Morning Star," July 22, 1871, reached Ebon, Micronesia, August 28. Mr. and Mrs. Bingham reached their old field, on Apaiang, August 11. Mr. Sturges and Mrs. Doane reached Ponape September 19.

Mr. and Mrs. Spaulding and Miss Farnham, who left Boston for the Western Turkey field, on the 21st of November last, arrived at Constantinople December 29.

Rev. Luther H. Gulick, M. D., and Mr. William H. Gulick, with their wives, arrived at Madrid, Spain, February 6.

Rev. E. P. Hastings and wife, of the Ceylon mission, from Boston October 31, reached Jaffna January 10.

DEATHS.

AT Jacksonville, Florida, November 20, 1869, Charles Robinson, aged 33; and at Indianapolis, Indiana, February 12, 1872, Frederick B. Robinson; sons of the late Rev. Charles Robinson, missionary of the A. B. C. F. M. to Siam.

At Beloit, Wisconsin, February 26, 1872, Rev. Leonard H. Wheeler, for many years an honored missionary of the Board among the Ojibwas. He was born in Shrewsbury, Mass., April 18, 1811, graduated from Middlebury College, 1837, from Andover Seminary, 1840, and entered upon his work in 1841. He was compelled by ill-health to suspend his labors at Odanah, near Lake Superior, in 1867.

At Detroit, Michigan, March 10, Katie, daughter of Rev. H. N. Barnum, of the Eastern Turkey mission, aged three years and three months.

The Presbyterian *Foreign Missionary*, for March, contains a full obituary notice of Rev. Joseph G. Cochran, of the mission to Persia (formerly the Nestorian mission). Mr. Cochran went out in 1847, and retained his connection with the mission (under the American Board until the transfer, in 1871) to the time of his death, November 2, 1871. During a large part of his life in Persia he was principal or associate principal of the mission seminary at Seir, and thus "did more than any other man to educate and equip teachers and preachers for the Nestorians and for Persia." Since the death of Dr. Perkins, he had been "the veteran" of the mission, much respected and beloved, and his death is felt as a severe loss.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
Gorham, a friend, 25 00
Minot, Cong. ch. and so. 55 20
Portland, Rev. E. B. Thwing, 10 00—90 20
Kennebec county.
Gardiner, J. M. Larrabee, 3 00
Lincoln and Sagadahoc counties.
Bath, Winter st. ch. and so. (of wh. from Major Thomas Harward, to const. Mrs. CHARLOTTE J. HARWARD, H. M., 100; CHARLES NEWELL, to const. himself H. M., 100), 477.18; a friend, 200; 677 18
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong ch. and so. 30 22
Union Conf. of Ch's.
South Bridgton, Cong. ch. and so. 25 00
Waldo county.
Searsport, 1st Cong. ch. and so. 14 30
839 90

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Jaffrey, Cong. ch and so. 20 35
Grafton county.
Orfordville, Cong. ch. and so. 30 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Goffstown, Cong. ch. and so. 36 45
Temple, Dea. Nathan Wheeler, 54 44—90 89
Merrimac co. Aux. Soc.
Northfield and Tilton, Cong. ch. and so. m. c. 13 50
Rockingham county.
Hampton Falls and Seabrook, Cong. ch. and so. 16 00
Atkinson, Cong. ch. and so., to const. Rev. J. K. KILBOURN, Andover, Mass., H. M. 50 00—66 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 11 50
232 24

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, North Cong. ch. and so. 30.40; Dea. Luke Spencer, 50; 80 40
Franklin co. Aux. Soc. C. B. Swift, Tr.
East Berkshire, Cong. ch. and so. 12 75
Sheldon, Cong. ch. and so. 23 00
Swanton, Hervey Stone, 4 00—39 75
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so., to const. Rev. F. W. DICKINSON, H. M. 57 75
Rutland co. James Barrett, Agent.
Pawlet, Miss Dorothy Smith, 2 00
Pittsford, Cong. ch. and so., coll. 118.03, m. c. 50.64; 168 67
Rutland, Cong. ch. and so., in part, 105 47
Wallingford, Cong. ch. and so. 107 45—383 59
591 49

MASSACHUSETTS.

Barnstable county.
Yarmouth, Cong. ch. and so. 61 25
Berkshire county.
Pittsfield, The Teachers and Pupils of Maplewood Institute, by Rev. C. V. Spear, Principal, to const. Miss SARAH M GARDNER, H. M. 100 00
West Stockbridge Centre, R. L. Pennell and wife, 8 00—108 00
Boston and vicinity.
Boston, of which from Hon. Albert Fearing, 100; H. B. H., 50; B. H. N., 25; 6,150 71
Chelsea, Central Cong. ch. and so. m. c. 54.88; Winn. Cong. ch. and so. m. c. 32.44; 87 32—6,238 03
Bristol county.
New Bedford, Trin. Cong. ch. and so. 118 10
Norton, Trin. Cong. ch. and so. 16 31—134 41
Dukes and Nantucket counties.
Nantucket, 1st Cong. ch. and so. m. c. 14 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Newbury, Byfield Cong. ch. and so. 12 55
Newburyport, Whitefield Cong. ch. and so. 74.70; Union Prayer Meeting, 58.28; 132 98—145 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Capt. Charles H. Odell, 25 00
Lanesville, Ortho. Cong. ch. and so. m. c. 10 00—35 00
Franklin co. Aux. Soc. William B. Washburn, Tr.
Miller's Falls, Cong. ch. and so. 9.31; a friend, 7; 16 31
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Chicopee, Cong. ch. and so. 31 86
Longmeadow, Cong. ch. and so. m. c. 21 80
Monson, Cong. ch. and so. m. c. 35 71
Springfield, "Unabridged," 1,000 00
Westfield, M. M. Rand, 10 00—1,099 37
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Enfield, Cong. ch. and so. 25 00
Hadley, Russell ch. coll. 65.55, m. c. 11.10; Cong. ch. and so. 40; 116 65
Huntington, a friend, 2 00
Northampton, 1st Cong. ch. and so., coll. 353.08, m. c. 47.65; Edwards Cong. ch. and so. 150.77, m. c. 30 47; Westhampton Cong. ch. and so. m. c. 32.20; 614 17—757 82
Middlesex county.
Arlington, Cong. ch. and so. 761 88
Brighton, Evan. Cong. ch. and so. 222 40
Cambridgeport, Stearns Chapel m. c. 3 12
Newton, Eliot Cong. ch and so. 1,055.77; 2d Cong. ch. and so. 177.35; E. W. N., 265.97; 1,499 09
Winchester, 1st Cong. ch. and so. 1,470 50—3,956 99
Middlesex Union
Lancaster, Cong. ch. and so. 10 34
Townsend, Cong. ch. and so. 9 00——19 34
Norfolk county
Brookline, Harvard ch. and so. m. c. 19 61
East Weymouth, Cong. ch. and so. 55 00
West Roxbury, South Evan. ch. and so. 11 25——85 86
Plymouth county.
Marshfield, 1st Cong. ch. and so. 57 95
Plymouth, 2d Cong. ch. and so. 10 00——67 95
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Phillipston, Rev. C. F. Morse, 15 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. and so. 91 46
Southboro, Pilgrim Cong. ch. and so., coll. 26.40, m. c. 31 75; 58 15
Webster, 1st Cong. ch. and so. 48 20—197 81
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Milford, 1st Cong. ch. and so. 75 00
13,027 67

RHODE ISLAND.

Newport, United Cong. ch. and so., Gents', 525.40, m. c. 120.60; 646 00
Providence, Central Cong. ch. and so. 800; Pilgrim Cong. ch. and so., to const. Dea. J. L. SMITH and W. P. COOKE, H. M. 144.95; a friend, 5; 949 95
1,595 95

CONNECTICUT.

Fairfield county. A. E. Beard, Tr.
Fairfield, Mrs. A. H. Kellogg, 100 00
Greenwich, 2d Cong. church, sale of

Chinese articles sent by Mrs. Osgood, 43 00—143 00
Hartford county. E. W. Parsons, Tr.
Bristol, Gents' Asso'n, 61.35, Ladies' ditto, 8.65; 70 00
Farmington, R. L. Hills, 10 00
Hartford, P— st. ch., add'l, by J. E. Cone, to const. A. C. Roberts, of Vernon, H. M., 100; Asylum Hill Cong. ch. and so. m. c. 88.65; Pearl st. church, add'l, 200; 388 65
Manchester Centre, Cong. ch. and so. 64 20
New Britain, Centre Cong. ch. and so. m. c. 55 62
Plantsville, Cong. ch. and so. 8 00
Unionville, Cong. ch. and so. 8 75—605 22
Litchfield county. G. C. Woodruff, Tr.
Woodbury, Mrs. C. P. Churchill, 5 00
Middlesex county. John Marvin, Tr.
Deep River, Cong. ch. and so. m. c. 27.52, Gents' and Ladies' Asso'n, 28.35; 55 87
Middle Haddam, Cong. ch. and so. 15 20
Middletown, James G. Baldwin, for Indians, 20; J. F. Huber, for Madura, 1.00; 21 00
Old Saybrook, Cong. ch. and so. 150 90—242 97
New Haven county. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 85 00
New Haven, North ch. m. c. 15.30; a friend, 5; 20 30
South Britain, Cong. ch. and so., add'l, 2 00—107 30
New London county. C. Butler and C. A. Hyde, Trs.
Franklin, Cong. ch. and so., to const. Jos. J. Hyde, H. M. 113 70
Lebanon, Goshen Society, to const. Henry King, H. M. 135 52
Montville, Cong ch. and so. 25 50
Norwich, 1st Cong. ch. and so. m. c. 8.95; 2d Cong. ch. and so. m. c. 4.50; Broadway ch. and so. m. c. 9.71; 23 16—297 88
Windham county. Rev. H. F. Hyde, Tr.
Abington, Cong. ch. and so. 7 00
1,408 37
Legacies.—Hartford, Rev. J. Hawes, D. D., by E. W. Parsons, 42 30
Hartford, Charles Hosmer, by U. Case, Adm'r, 2,500 00
New Haven, Mrs. Frances Bradley, by Atwater Treat, Ex'r, 2,000 00
Waterbury, Jacob Linsley, by I. E. Linsley, Ex'r, 1,000 00
West Hartford, Mrs. A. Talcott, by C. Day, Trustee, 109 50—5,651 80
7,060 17

NEW YORK.

Batavia, Mrs. Harriet L. Tracy, 4 00
Brentwood, E. F. Richardson, 2 00
Brockport, Summers Hubbell, 10; Mrs. R. Benedict, 5; 15 00
Brooklyn, Church of the Pilgrims (of wh. from J. Q. A. Butler, 30; J. C. Barnes, 100; D. Johnson, 100, M. W. Rodgers, 100), 330; Plymouth ch. (of wh. from Henry Collins, 25, M. K. Moody, 25, G. A. Bell, 100), 150; South Cong. ch. and so. (of wh. from C. H. Parsons, to const. C. A. Parsons, H. M., 100), 278.25; Ch. of the Puritans, J. W. Croxon, 50; A. H. Porter, 50; Miss Minerva Davis, 10; a friend, 5; Clinton Ave. ch., Henry R. Jones, 25; 898 25
Canandaigua, 1st Cong. ch. and so., Ladies, 188.28; annual coll. and m. c. 371.84; 560 12
Fredonia, Mrs. I. Hamilton, Jr. 10 00
Harlem, Cong. ch. and so. m. c., to const. Dwight Johnson, H. M. 198 87
Hopkinton, Cong. ch. and so., to const. Rev. Joseph T. Noyes, of Madura, H. M., 48; A. Kent, 20; 68 00
Livonia, 1st Pres. ch. and so., with prev. dona., to const. Rev. William H. Millham, H. M. 29 78
Marcellus, A. Rockwell, 2 00
Messina, Cong. ch. and so. 15 00
Mooers, Rev. A. Hemenway, 20 00
Moravia, Cong. ch. and so. 20 00
New Lebanon, Cong. ch. and so. 16 15
New York, Broadway Tabernacle (of wh. from A. S. Hatch, 500, Joseph Ripley, 100), 600; B. N. Martin, 40; I. I. M., deceased, by B. N. Martin, 40; R. H. McCurdy, 30; Washington Heights Pres. church, 18; 728 00
Rome, Mrs. R. H. Foot, 10 00
Stockholm, Cong. ch. and so. 6 00
Success, Rachel Hudson, 1 00
Warsaw, Cong. ch. and so. 28 05
———, a friend, 5 00—2,547 22
Legacies.—Knowlesville, William Knowles, by J. F. Sawyer, Ex'r, 900 00
3,447 22

NEW JERSEY.

East Orange, Grove st., Cong. ch. and so., to const. Robert D. Weeks, H. M. 150 15
Newark, S. B., 10 00—160 15

PENNSYLVANIA.

Jownstown, Welsh Cong. ch. and so. 22 00
Philadelphia, Cen. Cong. ch. and so. 63 92
Scranton, F. E. Nettleton, 15; W. R. Storrs, 15; 30 00
Williamsport, 1st Cong. ch. and so. 6 00—121 92

NORTH CAROLINA.

Raleigh, Esther P. Hayes, 1 00

TENNESSEE.

Knoxville, Cong. ch. and so. 6 50
Memphis, A warm friend of Missions, 4 00—10 50

OHIO.

Chatham, Orin Shaw, 1 00
Cincinnati, Rev. M. Grosvenor and Mrs. L. T. Grosvenor, 20; John Winsor, 10; 30 00
Ellsworth, Two members of Pres. and Cong. church, 15 00
Elyria, Pres. church, 188 00
Findlay, 1st Cong. ch. and so. 23 00
Hampden, Cong. ch. and so. 13 00
Kinsman, Pres. ch. (of wh. from Rev. H. B. Eldred, 10, T. Kinsman, 10; Benjamin Allen, 10), 56.09; m. c. 20; 76 09
Norwalk, Rev. E. C. Cooke, 1 50
Oberlin, 1st Cong. ch. and so. 14 63
Tontogany, Cong. ch. and so. 4 20
West Andover, Rev. H. W. Palmer, 10 00—376 42
Legacies.—Elyria, Luther Lane, by E. De Witt, Agent, balance, 324 04
700 46

INDIANA.

Fort Wayne, Plymouth Cong. ch. and so. 24 00
Kingston, Pres. church, P. E. Hopkins, 10 00—34 00

ILLINOIS.

Aurora, 1st Cong. ch. and so. 103 64
Bloomington, Four sisters, 12 00
Bunker Hill, Cong. ch. and so. 37 00
Chicago, Oakland Cong. ch. and so. m. c. 22 15; Rev. Joseph Haven, D. D., 25; 47 15
Clifton, Cong. ch. and so. m. c. 5 00
Galesburg, 1st Cong. ch. and so. 112 43
Lyndon, Rev. J. Gray, 2 00
Mendota, Cong. ch. and so. 8 00
Odell, Cong. ch. and so. 22 36
Rockford, Ralph Emerson, 1,000 00
Springfield, 2d Pres. church, 102 00
Toulon, Eliza M. Dewey, 9 00
Woodburn, Cong. ch. and so. 105 85—1,566 43

MICHIGAN.

Alamo, Rev. Elam Branch, 1 00
Alpena, 1st Cong. ch. and so. 43 00

Charlotte, B. Landers and wife, 6 00
Detroit, 2d Cong. ch. and so. 60 00
Delavan, George L. Weed, Jr. 2 00
Dundee, Cong. ch. and so. 1 50
Hillsdale, G. W. Underwood, 10 00
Kalamazoo, 1st Cong. ch. and so., with other dona., to const. THERON R. HILL, H. M., 87.53; Dea. M. Haydenbeck, 10; 97 53
Lodi, Cong. ch. and so. 17 00
Loudon, Cong. ch. and so. 7 00
Northport, Cong. ch. and so. 4 25
Richland, 1st Pres. church, 39 00
Romeo, Cong. ch. and so. 87 27
Watertown, Cong. ch. and so. 33 60—409 15

MINNESOTA.

Medford, Cong. ch. and so. m. c. 14 00
Minneapolis, Plymouth Cong. ch. and so. m. c. 61 97
Quincy, Charles Duren, 3 00
Waseca, Cong. ch. and so. 15 00
Zumbrota, Cong. ch. and so. 36 00—129 97

IOWA.

Algona, Warren Walston, 5 00
Burlington, Mrs. Joseph Everall, 5 00
Chester, Cong. ch. and so. 19 11
Colesburg, S. P. Matthews, 4 00
Davenport, Edwards Cong. ch. and so. 3 00
Garnavillo, Cong. ch. and so. 11 15
Genoa Bluffs, Cong. ch. and so. 10 00—57 26

WISCONSIN.

Green Bay, Pres. ch., to const. Rev. W. T. RICHARDSON, H. M. 86 15
Menasha, 1st Cong. ch. and so. 10 00—96 15

OREGON.

Forest Grove, Jos. W. Marsh, 20 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. 27 50
Oakland, 1st Cong. ch. and so. 99.00; 2d Cong. ch. and so. 15.01; 114 01
San Francisco, Green st. Cong. ch. and so. 7 70—149 21

DAKOTA TERRITORY.

Fort Sully, Collection for the Dakota Mission, by Mrs. Gen. Stanley, 200 00

COLORADO TERRITORY.

Boulder, Cong. ch. and so., for Japan, 10 60

WASHINGTON TERRITORY.

Walla Walla, 1st Cong. ch and so. 50 00

CANADA.

Province of Ontario, —
St. Catharines, Miss M. L. Newcomb, 100 00
Province of Quebec, —
Montreal, Zion church, R. W. Cowan, 5 50—105 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Harpoot Dr. G. C. Raynolds, 15 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer, 994 23

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Parish s. s., for Pulney, India, 30; Brewer, 1st Cong. s. s. 22.83; Buxton, W. E. Bixby, 25c.; 53 08
NEW HAMPSHIRE. — Amherst, Cong. s. s., for support of a mission school, Madura, 25; Epping, Cong. s. s. 6.77; Newport, Cong. s. s. 50; 81 77
VERMONT. — Johnson, Cong. s. s., for Marash, 11; Morrisville, Cong. s. s., for support of a teacher in Mr. Montgomery's school, Marash, 17; 28 00
MASSACHUSETTS. — Hatfield, Cong. s. s., for pupil in Rev. H. Blodget's school, Peking, 30; Manchester, Cong. s. s., towards support of a teacher in North China, 40.40; 70 40
RHODE ISLAND. — River Point, Cong. s. s. 16; Tiverton 4 Corners, Cong. s. s. 10; 26 00
CONNECTICUT. — Abington, Cong. s. s 30; Berlin, 2d Cong. s. s., 2.40; Middle Haddam, Cong. s. s. 30; New London, 2d Cong. s. s. 110.70; 173 10
NEW YORK. — Brooklyn, Puritan church s. s., Miss'y Asso'n, 30; Gaines, Cong. s. s. 15.35; 45 35
PENNSYLVANIA. — Farmington, s. s. 5 00
OHIO. — Chatham, Juvenile Miss'y Society of 1st Cong. s. s. 28; Conneaut, Cong. s. s. 15; Huntington, Cong. s. s., for European Turkey, 24.85; Kinsman, Pres. s. s., 59.06; Marietta, Miss'y Society in Cong. s. s. 25; 151 91
ILLINOIS. — Aurora, 1st Cong. s. s. 1.50; Tabernacle s. s., Faithful Band, 1.50; 1st Cong. s. s. 1.38; Sandwich, Cong. s. s. 3.33; 7 71
MICHIGAN. — Kalamazoo, 1st Cong. s. s. 12 47

654 79

Donations received in February, $25.375 12
Legacies, " " " 6,875 84

$32,250 96

Total, from September 1st, 1871, to February 29th, 1872, $192,941 21

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Boscawen, Cong. ch. and so. 12 00
Nashua, 1st Cong. ch. and so. 62 00
Pelham, Cong. ch. and so. 26 00
Temple, Dea. Nathan Wheeler, 54 44
Webster, a friend, 5 00—159 44

MASSACHUSETTS.

Abington, 2d Cong. ch. and so. 33 35
Boston, Shawmut Mis. s. s. 50; Union church, 22.75; 72 75
Clinton, 1st Evan. ch. and so. 80 05
Monson, Cong. ch. and so. 37 00
Norton, Trin. Cong. ch. and so. 4 10
Pepperell, Cong. ch. and so. 13 00
South Deerfield, Cong. ch. and s. s. 35 00
Taunton, Winslow Cong. ch. and so. 39 00
Wakefield, Cong. ch. and so. 45 00—359 25

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so. 7 75

CONNECTICUT.

Berlin, 2d Cong. s. s. 4 36
Glastenbury, J. B Williams & Co. 100 00
Norfolk, Cong. ch. and so. 32 68
Plymouth, George Langdon, 18 00—155 04

NEW YORK.

Albany, a lady, by hand of T. R. Rawson, 50 00
New York, B. N. Martin, 10 00
Paris, Cong. ch. and so. 13 00—73 00

CANADA.

Danville, J. L. Goodhue & Sons, 5; Rev. A. J. Parker, 5; J. P. Stockwell, 2.65; Cong. s. s. 2.35; 15 00
St. Catharines, Miss M. L. Newcomb, 100 00—115 00

——, "From one who esteems things pure and lovely, and hates tobacco," 27 50

Received in February, $896 98

Total for Nominally Christian Lands, from Sept. 1st, 1871, to Feb. 29th, 1872, $6,599 58

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